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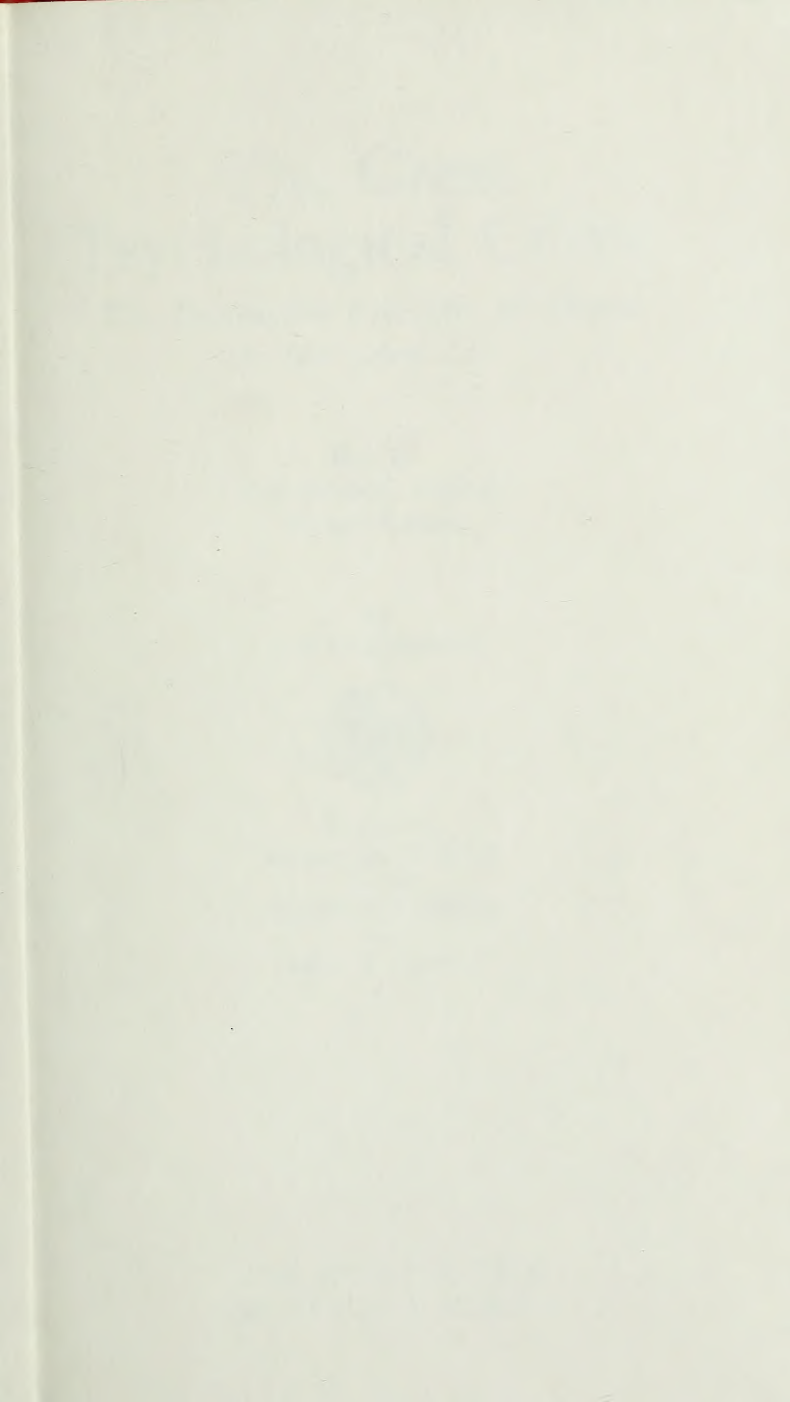
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The Great Psychological Crime

*The Destructive Principle of Nature
In Individual Life*

Vol. II
HARMONIC SERIES
Revised Edition

By
J. E. RICHARDSON



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THE GREAT SCHOOL
OF NATURAL SCIENCE

The Great
Psychological Crime

The Disappearance of the
The Individual Life

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Second Edition

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By
J. E. RICHARDSON

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ADDRESSED TO
THE PROGRESSIVE INTELLIGENCE OF THE AGE



THE PROGRESS OF THE AGE
ALPHABETICALLY



The Great Psychological Crime

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The Great Psychological Crime

"Fools Deride, Philosophers Investigate"

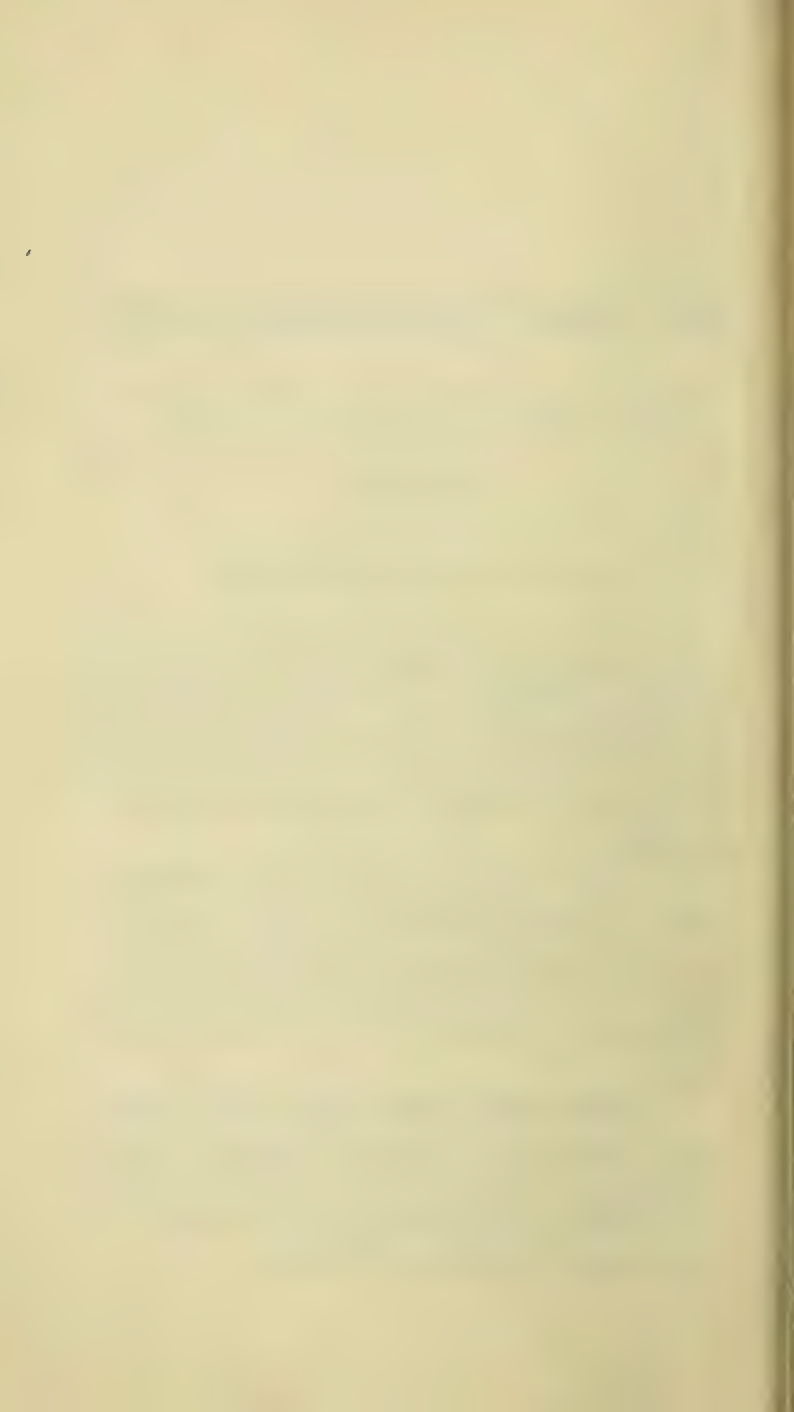
CHAPTER I

THE DESTRUCTIVE PRINCIPLE

1. That which dispels, disintegrates, dissipates or destroys any of Nature's constructive individualities, whether they be physical, spiritual, mental, moral or psychical, is *The Destructive Principle of Nature* in Individual Life.

2. That which deprives the Intelligent Soul, or essential Entity of Man, of any of the inalienable rights, privileges, benefits, powers or possibilities with which God or Nature has invested it, is *A Psychological Crime*.

3. That which subjects the Will, Voluntary Powers and Sensory Organism of the Intelligent Soul, or essential Entity of Man, to the Will and Domination of another, is *The Great Psychological Crime*.



CHAPTER II

NATURE'S DUALITY

Back of every fact of Nature there is a principle to which that fact is related, and to which it must be referred for its proper interpretation and meaning.

There is a principle in Nature which, in all its operations and manifestations, is creative, formative, integrating, developing, organizing and evolutionary in its nature and tendencies. It is known to science as "Nature's Constructive Principle."

There is a principle in Nature which, in all its operations and manifestations, is dissolving, disintegrating, disorganizing, decomposing and devolutionary in its nature and tendencies. It is known to science as "Nature's Destructive Principle."

"Construction" and "Destruction." These terms give expression to a duality of extreme opposites. They define two of the most important, extensive, conflicting and antagonis-

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tic processes of all Nature. They represent the two great fundamental and essential opposites in Nature which are known and recognized by scientific thinkers and investigators everywhere.

Ethically considered, there are but two fundamental principles in Nature. In their relation to individual life the one is constructive, or what we are accustomed to regard as "normal," and the other destructive, or "abnormal." Every fact of Nature, whether scientific, philosophic, political, religious or otherwise, aligns itself as a direct result of one or the other of these two fundamental principles in operation.

The great problem of individual life is that of identifying these two principles in their relation to the objective facts of Nature, so that we may be able to conform to the one and avoid the other.

Duality is expressed in every department of Nature. Human intelligence recognizes the principle everywhere. In the following expressions we endeavor to clothe it in human language:

NATURE'S DUALITY

Finite and infinite.	Strength and weak-
Time and eternity.	ness.
Beginning and end-	Male and female.
ing.	Man and woman.
Light and darkness.	Waking and sleeping.
Day and night.	Active and passive.
Transparent and	Positive and negative.
opaque.	Sweet and bitter.
White and black.	Joy and sorrow.
Heat and cold.	Pleasure and pain.
Summer and winter.	Hope and despair.
Wet and dry.	Faith and distrust.
Hard and soft.	Belief and skepticism.
Heavy and light.	Good and evil.
Large and small.	Right and wrong.
Fine and coarse.	Truth and falsehood.
Much and little.	Sincerity and deceit.
Many and few.	Knowledge and ignor-
Length and breadth.	ance.
Height and depth.	Wisdom and folly.
Up and down.	Humility and pride.
In and out.	Generosity and selfish-
Back and forth.	ness.
Tall and short.	Kindness and cruelty.
Straight and crooked.	Love and hate.
Motion and inertia.	Receiving and giving.

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Expansion and contraction.	Consciousness and unconsciousness.
Mind and matter.	Voluntary and involuntary.
Sound and silence.	
Harmony and discord.	Self-control and subjection.
Labor and rest.	Independence and dependence.
Wealth and poverty.	
Responsibility and irresponsibility.	Freedom and slavery.
Sanity and insanity.	Progress and retrogression.
Evolution and involution.	Construction and destruction.
Integration and disintegration.	Immortality and mortality.
Growth and decay.	Life and death.
Health and sickness.	Heaven and Hell.

The foregoing will disclose to the careful analyst that in whatever sphere or department of Nature the principle of duality manifests itself, it is an expression of either simple contrast or extreme opposites.

As an example, heat and cold constitute a duality which expresses a mere contrast in degrees of temperature with that of the individual. Heat merely expresses a higher de-

NATURE'S DUALITY

gree of temperature than cold. Both, however, express temperature.

So also, the terms large and small, fine and coarse, heavy and light, express qualities of contrast only. They represent merely a difference in the degree of a single quality or property of physical Nature.

On the other hand, the terms truth and falsehood constitute a duality which represents two distinct and separate principles diametrically opposite in their essential natures. In like manner love and hate, integration and disintegration, life and death, are dual terms which express extreme opposites in Nature.

As far as we are able to trace the authentic history of mankind human intelligence has intuitively sensed a *great fundamental law* which runs throughout all the manifestations of Nature.

The application of this *great law* to the ethics of human life constitutes the basis of all religious and philosophic systems of the past and likewise of the present.

The limitations of human intelligence in its efforts to grasp and comprehend this *law in its entirety* and apply it as a rule and guide

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of conduct in the daily lives of men, are responsible for all the sectarianism of both religion and philosophy, as well as of all the variations in governmental systems and policies throughout all the nations of earth.

In its constructive aspect we recognize it as the Law of Compensation, or Compensatory Justice, in accordance with the Harmonics of Evolution.

In its destructive aspect we recognize it as the Law of Retribution, or Retributive Justice, in accordance with the Discords of Devolution.

To the constructive side of this great Law of Justice is referable all that there is of individual growth, development, progress, strength, health, energy, life, love and happiness, both here and hereafter. This is the domain of Nature's compensatory rewards to individual intelligence for obedience to Nature's Evolutionary Principle.

The ultimate goal of individual achievement under and in accordance with the operation of Nature's Constructive Principle is, so far as science knows, Individual Immortality and perfect Happiness, in "the fulfill-

NATURE'S DUALITY

ing of the law." This is the achievement which opens to the soul the "Gates of Paradise." And this is THE WAY OF LIFE.

To the destructive side of this same great Law of Justice is referable all that there is of individual atrophy, weakness, enervation, sickness, suffering, sorrow, hate, fear, disease, dissolution, disintegration, decay, unhappiness and death.

This, indeed, is the domain of Nature's Retributive Punishments to individual intelligence for disobedience of Nature's Evolutionary Principle.

The law itself is a unit in essence. It manifests itself to human intelligence in its two-fold aspect as one of the most stupendous and comprehensive dualities of all Nature--the duality of Construction and Destruction.

CHAPTER III

DESTRUCTION IN OPERATION

There is that in Nature which disintegrates physical matter and tears down the individualized forms which have been built up through the constructive process. It destroys—not the matter itself—but the individualized forms into which it has been constructed, moulded and fashioned by Nature. On the basis of the results it produces, the process has been called “Destructive,” and the principle back of the process has been named “The Destructive Principle of Nature.” In its effects upon the “Individualities” of material form, it is the exact opposite of construction. The one *integrates* individualities of form. The other *disintegrates* them. The one builds up individualities. The other tears them down. The one constructs individualities. The other destroys them. From this viewpoint the one is constructive and the other destructive.

Let us assume that you have just completed

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the construction of an ideally beautiful house for your home. From the beginning to the end it has been a work of construction, of integration, of building and combining the materials into definite individuality of form. When it is finished you look upon it as a beautiful individuality expressed in material form. There comes a storm. One flash of lightning, and your beautiful home is on fire. In a few short hours you see it transformed from an individualized entity called a "house" to a bed of ashes and a chaotic heap of debris called a "wreck," a "ruin."

The scientific friend would console you with the assurance that "Not an atom of the material *substance* of which your house was composed has been destroyed. It has simply undergone a chemical transition. Fire is nothing more than a physical phenomenon which results from rapid chemical change called combustion. There is precisely the same amount of physical matter and energy in the universe there was before your house burned. Not even so much as one hypothetical corpuscle has been lost."

You look at him in respectful but sad-eyed

DESTRUCTION IN OPERATION

appreciation of his profound knowledge and in tones of gentle timidity murmur: "But where is my *house*? Where is that beautiful material embodiment, that individualized concretion I called my home?"

With an air of injured scientific dignity he informs you that he was not talking of your house as an entity or individuality at all. No such unscientific thought had entered his mind. He was considering only the hypothetical atoms of which your house was scientifically supposed to have been composed.

But you are in no frame of mind to have any special interest in the mere chemistry of the subject. You have neither time nor inclination to follow the hypothetical atoms of which your house may have been composed, through their alleged transitions in the process of combustion. The thing in which you are most vitally interested is that individualized entity you called your house, your home, wherein you enjoyed life, liberty and the pursuit of happiness. That beautiful individuality is gone. It is no longer in existence. It is destroyed, and that very same chemical combustion about which he has been so

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learnedly discoursing is the process by which its destruction was accomplished.

Thus it would appear that you and your scientific friend have been considering and discussing two very different subjects. You have had in mind the concrete individuality of a house, he the individual particles of material substance of which that individuality was constructed.

So far as we can demonstrate, *the scientist is correct when he tells us there is no such thing as the destruction of matter.*

But, at the same time we know that the house, as such, was destroyed. We know that its physical individuality as a home was literally annihilated and wiped out of existence. And thus, whatever may be the truth concerning the destructibility or indestructibility of physical matter itself, we know that the individualities into which it is integrated are destructible.

The physical individuality of a tree or an animal is built up by the integrating or Constructive Principle and Process of Nature. In time it will be torn down and disintegrated by the Destructive Principle and Process of

DESTRUCTION IN OPERATION

Nature. The same is equally true of the physical organism of man himself. As a physical individuality he is built up by Nature through the integrating or Constructive Process. As such, he may be torn down again through the disintegrating or Destructive Process. That which integrates and builds up the physical man is *constructive* in its relation to his physical individuality. That which disintegrates and tears down the physical individual is *destructive* in its relation to that individuality.

The same is equally true of the spiritual, the mental and the moral man. In other words, man has a spiritual individuality, a mental individuality, and a moral individuality, as well as a physical individuality. Moreover, these are all subject to the same general principles of integration and disintegration, construction and destruction.

The mental individuality of a highly intelligent man or woman is as truly a result of growth as are his physical and spiritual organisms. It is the result of unfoldment, integration and construction. The principle

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back of it is the Constructive Principle of Nature in Individual Life.

There is also a principle in Nature which, when set in motion upon the physical plane, disintegrates our physical bodies, tears them down, destroys their individualities and resolves them back into the elements from which they were built up. We also know that there is a principle or process which, when it becomes dominant in human life, tears down or destroys the individuality of human intelligence. With the same unerring certainty we know that there is in Nature that which, when it becomes a dominant factor in human nature, tears down, dissipates, or destroys the most beautiful individualities of Moral Character.

As the mature mental individuality is built up and is the result of Nature's Constructive Principle and Process, so also it may be torn down and destroyed by the operation of Nature's Destructive Principle and Process.

The insane asylums all over our land are sad but monumental evidences which no sane and honest man will attempt to deny. These enormous and overcrowded institutions exist

DESTRUCTION IN OPERATION

only because of the mental wreckage, ruin and destruction that are going on everywhere in the midst of human society. They stand for Nature's Destructive Principle in operation.

In like manner, there are the wrecks and ruins of moral individualities all along the pathway of life. We have all seen them. We all admit the sad realities. They are the results of the operation of Nature's Destructive Principle within the realm of man's moral life and nature.

To disprove the existence of a Destructive Principle, is to prove that there is no such thing as a Constructive Principle of Nature. For, if it be true that the process we have all been designating as "Destructive" is nothing but a law of "Infinite Change" in operation, then it is equally true that the antithetical process which we have been calling "Constructive" is also but the same law of change in operation. For it is true that both of these processes — Construction and Destruction — represent "change" from the existing conditions immediately preceding them. *It is equally true, so far as we know, that neither*

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process alters the quantity or amount of matter in the universe. It merely changes its combination and outward form or expression.

When the gigantic boulder which has been formed by and through the operation of Nature's Constructive Principle is lifted from its native bed and exposed to the summer's heat, the winter's cold, the dry winds and the beating rain, its outer surface soon begins to disintegrate and crumble away. In this we observe the first effects of Nature's Destructive Principle in operation.

The Electro-Magnetic Life Element of the great giant is being withdrawn and death is setting his seal where life has once reigned supreme.

The summers and the winters come and go. The summer sun continues to burn and the winter cold to bite. The wind's dry breath continues to blow and the rains to beat. Slowly but surely the work of desolation and destruction goes on. The giant boulder shrinks and shrivels away beneath the continued play of Nature's hostile forces until at last nothing remains of its once gigantic form. Where it once rested nothing but common

DESTRUCTION IN OPERATION

earth remains. The life element which once sustained it has been dissipated and its existence as an individual entity is destroyed. Its original particles, both physical and ethereal, are scattered to the ends of the earth. Its vital principle being withdrawn, under the operation of Nature's Destructive Principle, the once great boulder as an individual entity has been disorganized, disintegrated, scattered and resolved back into Nature's elements from which it came, and the work of destruction is completed.

Ascending one round higher in the scale of Nature into the realm of the vegetable kingdom we find the same principle in operation.

The splendid oak which, under the power of Nature's Constructive Principle, operating through the Electro-Magnetic Life Element of mineral Nature and the Vito-Chemical Life Element of vegetable Nature, has grown from the tiny acorn to its full and majestic maturity, stands a veritable "Monarch of the Forest." But the storm comes. The lightning flashes. The great monarch is torn from the

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earth. Its huge body lies prostrate upon the ground.

Soon the green leaves begin to fade. Then they wither and fall from the branches. The corpse of the dead monarch lies bare upon the earth. Its naked body and bare limbs glisten in the sunlight.

The waters come and cover it over. The soil of the earth is washed around and over it. At last, after many ages, it lies buried deep within its earthly grave. The centuries come and go. Other great trees have grown to maturity above it. The once mighty monarch has become a bed of coal. At last the waters recede. Man comes with his pick and shovel. The bed of coal is lifted to the earth's surface. Thence it is carried into many homes and there burned to ashes. These ashes are scattered to the four winds, and where is the once stately oak?

With the lightning's stroke began the dominant play of Nature's Destructive Forces. When the great tree lay prostrate upon the ground and its roots glistened in the sunlight the channel of Nature's Constructive Energy was broken. The Vito-Chemical

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Life Element of vegetable Nature, the highest Life Element upon which the oak was integrated, escaped from the body, branches and leaves and was dissipated.

When the waters came and buried its great form deep down beneath the surface of the earth the chemical action of Nature's elements transmuted it into the bed of coal. In this transition we note another step in the destruction of its individuality as a tree. When man with his pick and shovel uncovered the bed of coal, lifted it to the earth's surface and carried it into many homes, this marked another step in the process of disintegration. Then it was consumed as fuel and converted into heat and ashes. This marked yet another step in the process of dissolution. When these ashes were scattered and lost and the heat was diffused into space the operation of Nature's Destructive Principle was completed.

The splendid oak, the monarch of the forest, typifying vitality, strength, organization and constructive energy, under the operation of Nature's Destructive Principle has been both physically and ethereally disorganized,

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disintegrated, scattered and resolved back into Nature's elements from which it came. Its individuality on both planes of life as an organic entity is destroyed. And thus is accomplished its complete individual extinction.

But what is the primary cause of this wonderful change? Only this. The organizing, integrating, developing and renewing processes of vegetation depend upon the active principle of the Electro-Magnetic and Vito-Chemical Life Elements of Nature. The supply of these Life Elements has been cut off and the process of growth has ceased. At the point where growth ceases decay inevitably begins. The ultimate end of this Destructive Principle in Operation is complete individual extinction.

Let us now go one round higher in the scale of organic Nature to the plane of the animal kingdom.

Under Nature's Constructive Principle—operating through the two lower Life Elements of the mineral and vegetable kingdoms and the Spiritual Life Element of animal Nature—the single, nucleated life cell germinates, grows, multiplies and develops into ag-

DESTRUCTION IN OPERATION

gregates which form themselves into definite organs. These organs constitute the structural basis upon which the physical and spiritual bodies of the infant lion are integrated.

The baby lion is born. It grows and develops from infancy to full maturity. It becomes another veritable "Monarch of the Forest." At the zenith of its individual strength and animal development the hunter's bullet pierces its heart. The physical lion lies prostrate in death.

The process of physical dissolution immediately begins. The flesh is torn from the bones and devoured by other animals. Its constituent physical parts enter into the texture and organic structures of many animals and plants. The bones bleach in the sun. They crumble and disintegrate. Their individual particles are scattered over the earth and enter into other chemical, vegetable and animal combinations and are lost. The work of physical dissolution and disintegration is complete.

Under the operation of Nature's Destructive Principle the physical organism of the mighty monarch is disorganized, disinte-

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grated, scattered and resolved back into Nature's elements from which it came.

Its individuality as an organic physical entity is destroyed, and thus is accomplished its individual extinction upon the physical plane of its being.

But what of the finer spiritual organism? Is this also disintegrated and dissolved? No, not yet.

When the hunter's bullet pierced the lion's heart the chain of vital relationship, which bound the two organisms together in one individual animate entity, was broken. The two bodies immediately separated. Had he possessed the independent power of spiritual vision, the hunter might have witnessed with perfect distinctness and absolute certainty the separation of the two bodies at the moment of physical death.

With his physical eyes he would have seen the dead physical form and with his spiritual vision he would have seen the live and active spiritual body—a perfect duplicate of the physical, except that the one is dead and the other is alive.

Under Nature's Constructive Principle,

DESTRUCTION IN OPERATION

operating through the three lower Life Elements of Nature and the Soul Element of human life, the human infant is born upon the physical plane of its being. As a physical organism it grows and develops from infancy through childhood and youth to full maturity.

Up to this time the constructive forces of its physical being have been in the ascendancy. But there comes a time when physical maturity is fully reached. At this point the constructive forces of the physical body begin to wane and the destructive forces begin to augment. This transition continues until the meridian line of physical life is reached. From this point we mark the declining years of old age. When Nature's Destructive Principle reaches its climax upon the physical plane man's physical death ensues.

At this point, as in the case of the animal, the physical body and the spiritual body separate. One who possesses the power of independent, spiritual vision is able to observe this transition with perfect distinctness and absolute scientific certainty.

Natural Science has delved into the mys-

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teries of Nature in search of the magical key of knowledge and power with which to unlock the secrets of ultimate individual being.

From this scientific point of view the course of individual life upon the spiritual plane has been observed, its various phases noted and a considerable amount of scientific data accumulated and classified.

CHAPTER IV

THE INDIVIDUAL ENTITY

In all the varied forms of animal life we are forced to recognize evidences of a certain character, degree or quality of consciousness. However low down the scale of animal life we may choose to go, we fail to reach a point where this faculty or capacity appears to be wholly wanting. This would appear to establish with reasonable certainty the fact that Consciousness is a primary faculty or capacity of the individual, animal entity.

Consciousness is, indeed, that faculty or capacity of the individual Intelligence, Ego, Soul or Entity, by and through which it becomes aware of the existence of a world outside itself as well as a world of demands within. Through this faculty or capacity the appetites, passions, desires, impulses, affections, emotions, instincts and intuitions make their impression upon the individual entity and command recognition. Through this fac-

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ulty or capacity alone are the five physical senses able to convey their messages to the entity itself and have them recorded.

In all the realm of animal life there appear to be such fixed limitations upon this faculty or capacity as to mark a distinct line of differentiation between the animal consciousness and the consciousness of man. This fact would seem to indicate that the Soul Element of Nature, which is individualized in man alone, has undoubtedly added to animal consciousness something which is distinctively and exclusively human in its character, degree or quality.

To distinguish between the character, degree or quality of consciousness in animals and men we designate animal consciousness as simple "consciousness" and human consciousness as "Self-Consciousness."

Self-Consciousness is that character, degree or quality of consciousness which enables us to know and understand ourselves. It is that which enables us to perform our acts knowingly and intentionally. It involves the consciousness of the relations which exist between this self and those other selves. It

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is that consciousness which is able to recognize the self as a responsible, individual intelligence. It is, indeed, one of the primary, fundamental and essential elements of human character upon which individual responsibility is based and upon which it depends.

As with Consciousness, so with Reason. Whatever may be said concerning the intelligence of animals, however closely they border the realm of the human, there is a subtle dividing line, which is not easily mistaken, running between the two kingdoms of Nature.

We recognize our intimate relationship to the animal kingdom in the appetites, passions, emotions, desires, instincts and impulses which we experience in common with the animal. Even our motives, when judged by our actions, are often such as to suggest the animal rather than the man.

But when we enter the realm of the purely psychical and ethical we at once become aware that we are in a field unoccupied by the animal, a field which appears to be reserved to man alone. It is in the realm of the soul that man rises to a distinct and exclusive

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level above and beyond the limitations of the animal.

This is not intended to deny nor in the least degree minimize the intelligence of animals. It will be conceded by every intelligent student of natural history that the animal displays many unmistakable evidences of a nascent or dawning intelligence. A careful investigation and study of these evidences, however, would seem to establish certain fixed and definite limitations within which the operations of animal intelligence are circumscribed.

To a considerable extent, indeed, the animal intelligence appears to operate as a natural reflex of the purely physical motives of animal Nature. It is, to all appearances, concerned with an exclusive interest in its physical life and environment. The struggle for nutrition, for individual life, for self-protection, for the gratification of the purely physical appetites, passions, affections, emotions and desires, the instinct of reproduction, the mother's care of her young, all combine to make up the little world within which

THE INDIVIDUAL ENTITY

animal intelligence finds the limits of its achievements.

But not so in the larger domain of human intelligence. Here we have most clearly defined those higher, sustained activities of the analytic and synthetic mind which we designate as "Reason."

This power of inductive and deductive reasoning which appears to be almost, if not entirely, wanting in the animal, rises in man to a development apparently without fixed limitations. Man reasons analytically, synthetically, inductively and deductively on all the affairs of his own life as well as on the lives of his fellow-men. He reasons upon his physical body, his appetites, passions, impulses, desires and functions. He reasons upon this life and the life to come. He reasons upon the Soul. He reasons upon what he is, what he has been, and what he may yet become. He reasons upon himself as an individual intelligence and as a part of the great aggregate of Universal Intelligence. He reasons upon things finite and things which appear to him to be infinite. He reasons upon God and Nature, finite intelligence

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and infinite intelligence. He reasons upon reason itself, and in all his reasoning he is seldom content to stop short of the ultimate.

It is upon this power of reason that he depends to guard himself from the errors, mistakes and accidents of life. This is the power which enables him to anticipate the natural and logical results of his own actions.

Reason, in truth, is another of the primary, fundamental and essential elements of human character at the basis of individual responsibility.

A further study and comparison of animals and men discovers another marked distinction between them in the power of independent Choice. The distinction here, as in the case of consciousness and reason, is undoubtedly of a psychic nature and referable to the Soul Element of Nature, which is individualized in man alone.

The power of individual choice in the animal is so nearly a reflex of the physical appetites, passions, affections, emotions, desires and instincts that it apparently loses the element of independence to a very large extent. In the elections and selections of the animal

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we seldom discover anything to indicate a clear and unqualified act of reason overthrowing the appetites, passions, affections, desires, emotions and instincts. But a careful analysis of the act and its motive seems to establish a natural concurrence of whatever reason is manifested, with the physical and spiritual demands above enumerated. The moral element appears to be wanting in the motives which govern animal life and action.

In man this power of independent choice rises to the highest level of his ethical nature. To the extent only that man may, in truth, be said to be a creature of environment would his power of individual choice appear to lack the element of independence.

However much we may endeavor to excuse ourselves from the natural penalties of our own mistakes, derelictions and transgressions upon the theory that we are but "creatures of circumstances," we know that our fellow men almost unanimously deal with us upon the assumption that we really do possess the power of independent choice. Nor do we protest against such an assumption. On the contrary, we encourage it. Indeed,

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our pride of intelligence would be most deeply offended if our friends and fellows should presume to doubt or question our perfect independence. We therefore accept the common judgment of our fellow men and in return we hold them to the same standard of accountability.

In this power of independent and rational election, selection and choice we recognize another of the primary, fundamental and essential elements of human character at the foundation of individual responsibility.

An independent, self-conscious and rational act is never performed without an impulse of the Will to set in motion the processes by and through which the act is to be accomplished. This impulse of the Will we call "Volition."

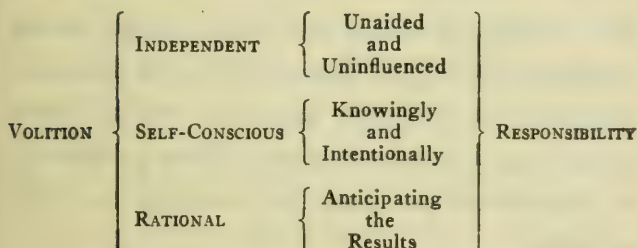
This power of volition is possessed by animals as well as by men. But here again we find a distinct line of differentiation manifest. The animal volition responds in what appears to be a semi-automatic manner to the animal impulses. It is apparently little more than a reflex of the animal appetities, passions, affections, emotions, desires and instincts.

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To a marked degree, therefore, it lacks in one or more of the elements of Independence, Self-Consciousness and Reason. To the same degree it lacks the moral elements at the foundation of Individual Responsibility.

Man in his normal physical and mental state of being possesses the power to act independently. This means that he is able to act unaided and uninfluenced by his fellow men. He also possesses the power to act self-consciously. This means that he is able to act knowingly and intentionally. And finally, he has the power to act rationally. This means that he is able to anticipate the natural and logical results of his own acts within the scope of his acquired knowledge.

The following brief diagram is suggested as a valuable object lesson :



This simple diagram carries its own explanation. Whether we admit it or not, the

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elements therein suggested are those upon which we must and do depend in determining the question of individual responsibility.

The unqualified truth of this statement will become perfectly apparent to every intelligent thinker who will take the trouble to familiarize himself with the fundamental principles underlying the criminal jurisprudence of our country. Upon this subject the ablest minds of all the ages have been employed in an effort to work out a system or standard by which to try and determine the motives and the actions of men with perfect equity, justice and right.

From the "indictment," which is the first legal document containing the criminal charges, through all the evidence, the testimony of witnesses, the objections of counsel, the rulings of the court, the charge to the jury, the finding of the verdict and the final judgment of the court upon the verdict, there is but one general purpose. That purpose is to determine the guilt or innocence of the accused.

The first thing to be determined is whether the act charged in the indictment was ac-

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tually committed. If this be proved, the second step is to determine whether the accused is the person who committed the act so charged. If this also be proved, then the third step is to determine whether he did it of his own volition. If it can be shown that he committed the act charged, and did it voluntarily, then the inquiry is narrowed to three simple questions:

Even though he committed the act charged and did it of his own volition, did he act entirely independently? In other words, was he aided or influenced by any one else? If so, by whom and to what extent?

Did he commit the act entirely self-consciously? That is to say, did he act knowingly and intentionally?

Was he in the full possession of his reason at the time the act was committed? Or was the act his own rational act? This means, was he at the time able to anticipate the logical and natural results of his act?

If all these conditions can be shown to have existed at the time the act was committed, then the jury has nothing to do but return a verdict of "Guilty as charged in the

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indictment" (unless the element of self-defense enters into the case) and the accused must suffer the full penalty of the law.

But if it can be shown that he did not act independently, then it is the business of the court and jury to ascertain to what extent he was aided or influenced by others, and by whom. In just so far as it can be determined that he was aided or influenced by others to commit the act, to that extent it is the intent of the law to condone the offense. To that extent also he is relieved of responsibility. To the same extent the responsibility for his act is fixed upon those who are found to have aided or influenced him to commit it, and it becomes the duty of the court to see that they are adequately punished, if this be possible.

Again, if it can be shown that at the time of the commission of the act complained of he was not entirely self-conscious; in other words, if in any measure the act was committed without knowledge or intent on his part, then it is necessary and proper to ascertain to what extent this was the case. When it is determined to what extent the element of self-consciousness was lacking at the

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time the act was committed, to that extent he must be held not responsible. In the verdict of the jury and the final judgment of the court upon the verdict and in the sentence pronounced by the court the effort will be made to give him the benefit to whatever extent he is found to be not responsible.

And finally, the question of his sanity must be determined. If it can be shown that at the time of the commission of the act he was not in full possession of his reason, it becomes the duty of the court and jury to ascertain to what extent he was unable to exercise his rational faculties, capacities and powers. To what extent was he at the time unable to rationally anticipate the logical and natural results of his act? When this question is determined it is the intent of the law to condone the offense to a degree commensurate with his lack of rational understanding.

In just so far as it can be determined that he was, at the time of the commission of the act, not in possession of all his rational faculties, capacities and powers, to that extent he is relieved from responsibility for the act so committed. To that extent he is held to be

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excused from the consequences of his act, and to the same extent his sentence will be mitigated.

It is equally true that if it can be shown that he was deprived of the use of any of his natural faculties, capacities or powers through the independent, self-conscious and rational volition of another party, then he is not only relieved from responsibility but the responsibility for his act is transferred to such third party, who must suffer the law's penalty therefor.

Thus it is found, and universally admitted, that the primary, fundamental and essential elements of individual responsibility are:

1. SELF-CONSCIOUSNESS.
2. INDEPENDENT CHOICE.
3. REASON.
4. INDEPENDENT, SELF-CONSCIOUS AND RATIONAL VOLITION.

Animals do not possess them. Man does, and they belong to Man alone.

To these distinctive and exclusive, human possessions science is compelled to turn for the key which unlocks to man the door to Individual Progression.

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Man possesses the power.

He is the only individualized intelligent entity which does possess it.

He is the only entity within the range of scientific knowledge in which are present all the elements of character upon which individual responsibility depends.

Universal Intelligence has invested man with certain intelligent faculties, capacities and powers which make him individually responsible under the law of his being. By the proper exercise and use of these intelligent faculties, capacities and powers he discharges his individual responsibility and at the same time achieves Nature's just reward.

By the surrender or abuse of these intelligent faculties, capacities and powers he violates the constructive law of his being, invokes upon himself the operation of Nature's Destructive Principle, and enters upon the downward path of life, the ultimate destination of which appears to be individual extinction, dissolution and a resolution back into Nature's elements from which he came.

Whatever in Nature shall interfere with the free and independent exercise and use of

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those primary, fundamental and essential faculties, capacities and powers which form the basis of man's individual responsibility, must inevitably obstruct his pathway to individual progress.

Anger, fear, jealousy, envy, greed, selfishness, passion, emotionalism, negativity, subjectivity, intolerance, dogmatism, dishonesty, immorality, and every other evil tendency of the individual Soul, are the demoralizing and degrading elements of human nature which do so interfere and which intensify the gravity of the individual Soul, or essential Entity of man, ultimately dragging him down to Degeneracy, Disintegration, and Devolution.

Whatsoever, or whosoever shall divest or deprive man of the free exercise and use of those faculties, capacities and powers upon which his individual responsibility depends attacks the very essence of his being and invokes upon him the operation of Nature's Destructive Principle.

CHAPTER V

FEAR

There is no more destructive internal psychological force or process in all Nature than *Fear*, in all its many different degrees, phases and expressions.

Fear is a destructive process and force which arises *within the individual himself*. It is a part of himself. Its effects are psychological paralysis and nervous disorganization and disintegration.

Fear is a thing of such varying degrees, shades, phases and aspects, that the average individual has but the faintest conception of its possibilities, or of the extent to which it is a factor in the realm of man's emotional nature. If the subject is new to him he will be astonished to learn how many are the forms and phases in which it expresses itself and to what extent it enters into his own emotional life and nature.

The fact that some form, phase or degree

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of Fear is expressed in each of the following terms in common use, will suggest something of the destructive possibilities of this malevolent influence and process in human nature:

Timidity,	Alarm,
Apprehension,	Awe,
Anxiety,	Horror,
Mistrust,	Consternation,
Shyness	Despondency,
Fright,	Diffidence,
Dread,	Solicitude,
Terror,	Misgiving,
Dismay,	Suspicion,
Despair,	Bashfulness.

Such phases and degrees as are expressed in Despondency, Diffidence, Suspicion or Bashfulness, are not easily distinguished. There are those, perhaps, who do not relate these to the subject of Fear at all. If so, it is only because they have not taken the trouble to reduce the subject to its final analysis.

Dread, Despondency, Apprehension, and Anxiety, give expressions to those phases and degrees of "Fear" that take possession of so many and make their lives a burden to them-

FEAR

selves and an affliction to others. The effects are inevitably *destructive*.

Such terms as Fright, Terror, Horror, and Dismay, give expression to some of the most intense degrees and phases of Fear. The intensity of fear indicated by these terms is most destructive in its effects. It often produces instant mental and nervous paralysis, and not infrequently physical death. Its destructive nature is recognized by every individual who has the intelligence to analyze the process. It would seem that the process is one which is in some respects analogous to that of freezing. It does not produce internal heat. It is not "consuming" in its nature. It is simply paralyzing. It might, with some consistency, be termed "*Psychological Refrigeration*," or the process of psychological freezing, or the freezing of the Soul.

CHAPTER VI

ANGER

As in the case of Fear, *Anger* expresses itself in many different forms and phases:

Rage,	Fury,
Desperation,	Wrath,
Irritation,	Pettishness,
Ill Temper,	Revenge,
Pique,	Bitterness,
Resentment,	Displeasure,
Animosity	Indignation,
Rancour,	Exasperation,
Hate,	Detestation,
Impatience,	Annoyance.

The extreme forms and degrees, such as Rage, Fury, Hate, Wrath, and Revenge, are intensely destructive in their psychological effects upon the individual who harbors them. They are like a consuming fire within a house of dry kindling wood. They destroy the house as well as all that it contains. They consume the Soul as well as the Spiritual

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Body and the Physical Body. Their action is not only intensely destructive, but also very rapid. Oftentimes they result in the most serious illness, always in great depletion, and many times in instant death. Whilst their motive and intent are the destruction of others, they inevitably destroy those who entertain them. And they destroy not only the physical body, but the Soul itself of him who harbors them.

Pettishness, Irritation, Bitterness, Resentment, Impatience and Ill Temper are the more common forms and degrees. These we meet at every turn in the daily affairs of life. So common are they, both in the home and in the larger world of business, as well as in society in general, that we have come to regard them almost as a necessity. Whilst they are slower in their disintegrating action, they are nevertheless as surely destructive in their effects upon the individual who harbors them as are the most intense phases and degrees. They are psychic combustion of a slower order. That is the only real difference in their action upon the individual. They destroy,

ANGER

but they destroy more slowly than Rage or Fury.

Then we have certain psychological combinations of Fear and Anger which are equally destructive in their effects. Among these are:

Jealousy,
Envy.

Jealousy is made up of Fear that another may obtain possession of that which we regard as our own, and Anger against him because of his desire or attempt to accomplish that end. On the side of Fear it often takes the phase of Suspicion, Apprehension, and Distrust, while on the side of Anger it expresses itself as Hate, Wrath or Revenge. A husband regards the love of his wife as his own. He observes her unusual interest in another man. If he is like the very large majority of his fellows, a sense of apprehension, uncertainty, anxiety, or suspicion (all of which are phases of Fear), takes possession of him. Then immediately follows within his being the sense of indignation, bitterness, resentment, wrath, hate or revenge (all of which are phases of Anger). The natural and

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inevitable result is that he is consumed by "Jealousy."

The psychological process of Anger is the exact antithesis of Fear. It is consuming in its effects upon the individual within whom it exists. The blood becomes hot instead of cold. Nervous activity is intensified instead of paralyzed. The psychological process is that of destruction through heat, and might well be termed "*Psychological Combustion.*"

CHAPTER VII

SELF-PITY

"Self-Pity" is found by this School to be one of the most unfortunate weaknesses to which erring human nature is subject. It is the immediate basis of a very large percentage of all human misery. It finds a lodgment in the consciousness of almost every individual who is striving for that which he sees his fellow men and women enjoying. It is profoundly destructive in its effects upon him or her who harbors it. Moreover, it is both scientifically unnecessary and morally wrong.

Self-Pity is based upon the assumption that the world, or Nature, or the Great Intelligence back of these, has dealt with us cruelly and unjustly. Out of this assumption grows, very naturally, too, the conviction that we are aggrieved and injured parties. Oftentimes our grievance, or assumed grievance, resolves itself into a definite conviction that we justly and rightly deserve vastly more than we now

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possess or have ever received from God, or Nature, or our fellow man.

And thus, without the slightest attempt on our part to justify such an assumption by a schedule of "deserts" on the one hand and "possessions" on the other, we jump to the conclusion that the ledger of life shows a large balance due us which has never been paid.

On the basis of this imaginary balance we forthwith develop within us a condition of mental or *psychological acidity* which has the effect to sour everything sweet within us, and curdle the "milk of human kindness" outside of us and within the radius of our influence.

There are within the confines of human society both men and women who might well and truly be designated as "Constitutional Martyrs." We have all seen them. They are a distinct type. These are they who are forever playing the role of Martyr. They are martyrs in the home. They are martyrs in society. They are martyrs to duty. They are martyrs to their religion. They are, in truth, martyrs all the time, everywhere and to every-

SELF-PITY

thing with which they find it possible to identify themselves.

Individuals of this type, whether men or women, are never quite so nearly happy as when they are utterly miserable, or can make others think they are miserable. About the only comfort they seem to enjoy is that which they extract from the enervating emotion of Self-Pity. Their principal occupation is that of endeavoring to make the rest of mankind as miserable as they pretend to be.

Like a pestilence, they carry misery and sorrow and the shadow of death wherever their influence radiates. They poison every atmosphere into which they come. The amount of misery and unhappiness which just one such individual is able to generate and diffuse in a given time is something truly wonderful. If it were not for the fact that joy and life and happiness are as truly contagious as misery, there are enough men and women of the type referred to, in society, to make of this a sorry old world.

It is not an exaggeration to say that the greater part of Self-Pity in the world has for its basis no loftier desire than that of Material

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Greed. And the Self-Pity that is akin to Greed is the kind of self-commiseration we indulge when we are denied material things we are forced to see others enjoy.

No more degrading emotion can rend the Soul than that character of Self-Pity which is at once the hankerings of Greed and the pangs of Envy.

Over the Self-Pity that flows from defeated Ambitions and unsatisfied Vanities neither men nor "angels" can be expected to waste great sympathy. For the mere craving to excel, in the ordinary activities and arts of the world, is not of itself a very exalted desire nor a very ennobling impulse. If one were to desire "exaltation" only in accordance with the merit of his purpose, or his real capacities, or his worthy industry, and if his defeat were a matter of exterior circumstances, then would he be entitled to a just measure of sympathy. But even in this case Self-Pity would only weaken his real powers and chill fresh impulses and fresh endeavors for future success.

For the Self-Pity that flows from loneliness, from lack of appreciation, from per-

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sonal deformities, from unjust condemnation or from unrequited love, we should have a just measure of genuine sympathy. The impulses that lie back of these sorrows are natural. They have their rise in the higher nature of the individual and represent the loftier demands of the Soul. Such as these should not be condemned that they long for companionship, for appreciation, for personal attractiveness, for justice, nor for the happiness of an exclusive love relation. Their error lies in the weak surrender to these emotions and a surrender of self to the kind of sorrow that stands in the pathway of fresh opportunities and happier future possibilities.

There is no form of Self-Pity, nor is there any character of "cause" that can sanction or justify or sanctify that which weakens, defeats and destroys the Soul of man.

All men and women desire to be loved, and it is the hope of this realization that inspires us all in the Struggle for Happiness both here and in the realms of spiritual life beyond. Many of us, as yet, are denied the love for which the Soul hungers and thirsts. As yet, we are unable to command it, to win it, to find

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it, or to realize it. Because of this the Soul turns back upon itself in disappointment and the heart grows sick with "hope deferred."

If the weakness of Self-Pity were ever justifiable surely it should be under circumstances of this character.

Self-Pity softens and weakens and lets down the barriers to all deadly psychological microbes.

Self-Pity may well be defined as "Psychological Phthisis." This means psychological tuberculosis, or consumption. It may not be a "germ disease," but it manifests, in a psychic sense, all the evidences of a self-consuming process. It slowly but surely eats away at the vitals of the Soul itself until all that sustains health, strength, vitality, courage, hope and happiness is consumed. Health fails, strength departs, vitality is consumed, courage goes, hope fades and happiness is impossible. All that gives to life its meaning and its inspiration is thus consumed. And this is truly "*Psychological Consumption.*"

CHAPTER VIII

GREED

Any consideration of the subject of our "possessions" suggests a natural "companion piece" for Self-Pity. This we recognize through all its many disguises as *Greed* for Material Things.

While the one might well be classed as an error of negation, the other is assuredly well defined as a crime of aggression. Both, however, belong to the Destructive Process and are fairly well balanced in their effects upon the individual man or woman who indulges them.

Greed, like Self-Pity, grows out of a misunderstanding as to our "just deserts" under natural law, and a misconception of the real meaning of the term "possessions."

Greed is the inordinate and insatiable thirst for material possessions regardless of the merit or the earning capacity of the greedy one.

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Self-Pity is weak. Greed is strong. While one laments its "poverty," the other goes forth into the world to wrest from Nature or his fellow man that which his greed demands.

Self-Pity weeps. Greed demands. Self-Pity is timid, introspective and inert. Greed is cunning, active and alert. Self-Pity is an emotion and an indulgence of the imagination. Greed is a passion and an over-stimulation of Selfishness.

To those who independently and at Will are able to view the conditions of life beyond the incident we call physical death, there are few sadder spectacles than that of the "earth-bound" Soul seeking to regain its lost physical "possessions." The miser whose physical life has been spent in the accumulation of material wealth, finds nothing in spiritual life to attract him. His Soul hovers about the vaults of earth where his physical treasures lie buried. He cannot leave them. Day after day, month after month, and year after year he wanders amid the familiar scenes of his earth life with his Soul set upon the task of regaining his lost possessions. But they forever elude him. They bind him, and yet

GREED

he cannot reach them. He realizes that others must find them and use them and scatter them to the four winds. And when at last his treasure is discovered he protests in vain. No one can hear his cry of anguish. None will heed him. And when his treasures are scattered, the magnetic bond his greedy Soul in physical life established between him and them draws him after them, and he is torn by a thousand pangs in his effort to follow them and regain them. Specific instances are known wherein not only years but centuries have been spent in this hopeless struggle after material "Things" of the physical plane.

There are thousands of men and women today who are unwittingly binding the chains of material slavery upon their Souls by their greed for and absorption in the purely material "Things" of earth. It may be the things that beautify and adorn the physical body, such as jewels and fine clothes; or it may be material wealth such as mortgages, stocks, bonds and currency, and the things which these will buy. It matters not which it may be. If the soul finds its enjoyment in these, revels in them and lives in the

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selfish enjoyment of them, every such material "Thing" becomes an incumbrance of the Soul. It binds the Soul to the plane of earth after the death of the body. There it must suffer the pangs of privation, even the privation of these identical "Things" to which a life of selfishness has attached it, until it is able, one by one, to break the material bonds it has thus riveted upon it through Selfishness and Greed of material Things. Greed so *hardens* the best and tenderest impulses and emotions that the greedy Soul seems to drop even below the level of the animal and find his native element in the cold and hard and flinty rocks.

Greed is "Psychological Ossification."

CHAPTER IX

EMOTIONALISM

An agitated condition of the Soul due to intense feeling (more especially the feeling of hostility or resentment or bitterness), involves a state of being wherein deep and profound thought is impossible. The fundamental basis of all emotion is "feeling." The emotion itself is in no sense an intellectual process, although experienced by an intelligent being. We unconsciously recognize the truth of this by the manner in which we verbally express our emotions. It is perfectly natural as well as accurate to say, "I feel angry." "I feel sorry." "I feel glad." "I feel a sense of fear or dread," etc.

That is to say, we *feel* all these various emotions. They translate themselves to our intelligence as feeling and not as intellection. Thus it is that the emotional nature of man is within the realm of individual feeling.

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Emotionalism is therefore confined entirely to the sensuous plane of individual life.

The indulgence of Religious Emotionalism, beyond its legitimate function, is quite as destructive of Individual Intelligence as Self-Indulgence of any of the many appetites or passions which lure men and women into the Pathway of Destruction. But Religion and Religious Emotions have reference to elements and aspects of human nature wholly above and beyond the level of all that we designate as unmoral in the animal kingdom.

It may be said with equal truth that *emotionalism of any and every character, if indulged beyond the point of "Temperance," becomes destructive.*

Emotionalism is upon a plane entirely distinct from that of the purely intellectual or rational processes.

We feel things whether we will or not. Our emotional natures act quite independently of our intelligence or reason. It is true that after an emotion has been excited or set in motion we may by the exercise of Will control it, but the exciting cause is entirely involuntary. When an emotion has been once

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brought into existence it is then a contest between it and the intelligent Will of the individual for supremacy. If the Will succeeds in controlling the emotion the intelligence maintains its positive status or condition. If the emotion controls the Will the intelligence thereby falls into a negative or passive state. The extent to which our emotions control us at any given time determines the measure to which they produce in us a psychically negative or passive condition.

Let us suppose that a mother is informed of the death of her child. Instantly the emotion of deepest sorrow takes possession of her. If she but yield to its power it will overcome and completely master her. If she exercise her power of Will upon it, she may control its violence and ultimately master it.

In this instance it is clear that the excitant or cause of her emotion is wholly involuntary on her part. The emotion of sorrow takes possession of her without even so much as consulting her Intelligence, Will or Desire. But after it has come into active existence within her emotional nature, it is then possible for her to apply to it the power of her

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Will and Intelligence and thus control it. On the other hand, she may fail or refuse to exercise her Will upon it, in which event the emotion will completely master her.

We have all seen both men and women in the midst of deepest sorrow and affliction who, by the intelligent exercise of the power of Will alone, have passed through the trying ordeal with a self-control which never fails to command our unlimited admiration and respect.

In the latter case the individual controls his emotions; in the former he is controlled by them.

It is now possible to understand that while an emotion is the result of an active state of feeling, it does not necessarily mean an active state of *intelligence*. Indeed, it is possible to understand that it may involve an inactive or passive condition of the mind or intelligence. This is suggested by the well-known fact that animals experience all the simple emotions common to mankind.

It is a fact known to science and fully recognized by the world in general, that among all the different races the negro represents the

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most emotional type of human nature. His life, habits, customs and character all combine to express emotional feeling. He lives almost entirely upon the plane of the senses. Naturally, therefore, the negro in his native element is the intellectual infant of humanity. }

Nothing more peculiarly illustrates these predominating characteristics of the race than the old-fashioned negro revival. They throw themselves into these services with an emotional abandon which carries everything before it. They appear to fairly revel in the sensuous pleasure it affords them. Their religion is to them very largely a matter of feeling. Even the music which best expresses their character and state of being has a rhythm and a swing which act as a powerful emotional excitant.

The ruling characteristic of the negro is emotionalism. He has never tried to control it. It is everywhere and at all times at the very surface of his nature and ready to demand expression. For this reason the negro finds it not only easy but perfectly natural to fall into a state of emotional subjectivity. An hour of religious emotionalism is sufficient

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to carry an entire negro camp meeting to the verge of hysteria, if not to a state of complete trance.

It is found that the animal which has not yet risen to the plane of intellectuality is nevertheless an intensely emotional being. He lives entirely upon the plane of the senses. In his emotional nature he approaches very closely the level of human nature. He experiences with intensity the emotions of jealousy, affection, anger, fear, joy, and sorrow, and he gives instant and unrestrained expression to his emotional nature only because he does not possess the power of reason.

There is never a time when men and women so much resemble the animal as when they give unrestrained expression to ultra emotionalism. Why? Because then it is that they manifest the least reason and the most feeling. In proportion as an individual lives upon the plane of his sensuous nature he gives expression to his animal nature. In proportion as he lives upon the plane of his intelligence he manifests his distinctively human nature.

It is therefore a fact of Nature that unrestrained emotionalism tends toward animal-

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ism. This is a scientific fact from which there is no escape.

It is a frequent occurrence in medical practice to find an individual in a state of hysteria as the result of unrestrained or uncontrolled emotions. It may be the result of sorrow, or anger, or fear, or excessive joy. It matters not what the particular emotion may be, whether of the most exalting or the most debasing character, if the individual but yield to its influence it will ultimately control every faculty, capacity and power of the Soul, including the Power of Will.

In its final analysis Emotionalism is the result of sensuous activity and intellectual passivity. The intensity of the emotion measures the degree of sensuous activity. In proportion as the sensuous activity increases the intelligence becomes passive.

In proportion as we permit our emotions to *control us* we thereby surrender the power of Self-Control.

In proportion as *we control* our emotions we preserve intact the power of Self-Control.

Intense emotion produces paralysis of the Will.

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Paralysis of the Will, from whatever cause, involves a psychically negative state or condition of the intelligence.

Whatever produces in the individual a psychically negative state or condition deprives us of our individual responsibility.

That which deprives us of our individual responsibility is inimical to the moral status of both the individual and society. It follows with irresistible logic that emotionalism is not only a question of science, but that it is an ethical problem as well.

Emotionalism is "*Psychological Intoxication.*"

CHAPTER X

SELFISHNESS

There is something in the spirit of "Selfishness" that chains the Soul to earthly conditions. The man whose attitude of Soul impels him to strive for the advantage in every exchange, the kind of selfishness that impels an individual to take unfair advantage of another, to receive that for which he is unwilling to render a just equivalent, or to withhold from another that which he knows to be his just due, acts upon the Soul in a manner somewhat akin to the action of opium upon the physical nervous organism.

Why is this so? We do not know, any more than we know why opium produces coma. We simply know that it is one of the many facts of Nature which is susceptible of demonstration, and which has been demonstrated with absolute certainty. This is sufficient for all practical purposes, for once knowing the fact, we are in position to govern

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ourselves accordingly. The destructive effects of a poison having been fully and conclusively demonstrated, it is sufficient for the protection of mankind that the fact be known without attempting to determine why it is so.

The individual who is seeking to take advantage of Nature, and receive something for nothing, will strive to find some way of avoiding or evading the great Law of Compensation. There is something of consolation to the honest searcher for Spiritual Light in the fact that he will never succeed. This is true for the reason that it is a comfort to the honest seeker for truth, to know that *Nature is consistent*.

If it were possible for the vain, the selfish and the mean, in the spirit of vanity, selfishness and meanness, to achieve Spiritual Independence and Mastership, that fact of itself would constitute a complete justification of vanity, selfishness and meanness in human life and conduct. If it were possible for the subtle trickster, the clever pretender, the vain boaster, and the morally degenerate to skulk past the Law of Compensation into the Kingdom of Spiritual Light, then would Nature

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not only condone trickery, pretense, vanity and immorality, but would become a party to them. If this were possible, then also would there be no meaning in honesty, sincerity, humility and morality. For if Nature made no distinction why should man? If Nature provided obscure bypaths whereby the vicious and the cunning might slip past the Law of Spiritual Unfoldment and, through a dark subterranean passage and a secret panel, reach the guest chamber of the Temple of Spiritual Light from the rear, such a provision would constitute "Class Legislation" of the most vicious and degrading character in favor of immorality and wickedness in human nature. In this event Nature, or the Great Universal Intelligence that expresses itself to man through Nature, would stand condemned as a party to fraud, injustice, dishonesty and vice in all its hideous deformity.

In the legislature of Nature there is no such thing as class legislation.

Intellectual Vanity begets the desire for "leadership" and public applause. These impel men to force themselves into the front of every movement. But to sustain themselves

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as leaders requires the power to command men in a manner which wealth alone can accomplish. Material wealth, therefore, is one of the potential elements which enable vain men to gratify their vanity. This fact stimulates the spirit of greed. It is for this reason that Vanity and Greed go hand in hand as concomitant factors throughout all human society. But it is the spirit of greed, the inordinate and selfish desire for material wealth wherewith to buy the applause of the masses, that impels vain and ambitious men to resort to trickery, fraud, dishonesty and immoral practices. Hence it is that Vanity, impelled by *Selfishness*, leads first to Greed and thence to Dishonesty and Immorality. Vanity, Greed, Dishonesty, Immorality. That tells the story in all its simplicity.

The very essence of it all is Selfishness. And *Selfishness* is "*Psychological Paralysis*."

CHAPTER XI

VANITY

There are two kinds of *Vanity*:

Vanity of Person.

Vanity of Intelligence.

Personal Vanity is self-admiration of personal appearance. It is undue admiration of one's own form, figure, face, dress, decoration, ornamentation, personal possessions and material belongings. It stimulates in us the craving desire for the admiration, the homage and the applause of others as to our personal appearance.

Intellectual Vanity is unjustifiable admiration of one's own intelligence or intellectual attainments. It impels us to seek the admiration and the applause of others as to our intellectual brilliancy, wit, humor, knowledge, judgment and intellectual superiority over others.

Vanity, like both Fear and Anger, expresses itself in many different forms and phases:

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Self-consciousness,	Self-complacency,
Self-conceit,	Self-sufficiency,
Self-confidence,	Self-approbation,
Self-esteem,	Self-admiration,
Self-praise,	Self-applause,
Self-gratulation,	Self-love,
Self-glorification,	Self-elation,
Self-assurance,	Egotism.

It expresses itself outwardly by:

Arrogance,	Boastfulness,
Haughtiness,	Superciliousness,
Disdain,	Imperiousness,
Ostentation,	Pretentiousness,
Arbitrariness,	Dogmatism,
Flippancy,	Audacity,
Impertinence,	Frivolity.

As between the sexes, it would seem that Personal Vanity, or Vanity of Person, is a weakness more common to women than to men; while Intellectual Vanity is, without question, one of man's most conspicuous faults and most glaring defects of character.

The vanities of women manifest themselves more conspicuously in their love of dress, jewelry, decoration, and the effort, through the art of self-adornment, to command atten-

VANITY

tion and applause for their personal beauty and apparent loveliness. The vain woman is more likely to betray her weakness through evidences of self-consciousness in all of its many subtle forms, through haughtiness, imperiousness, disdain, ostentation, flippancy, self-assurance, self-praise and self-conceit.

The vanities of men betray themselves most frequently through marked evidences of self-confidence, boastfulness, arrogance, egotism, self-sufficiency, arbitrariness and dogmatism.

Of course there are many exceptions among both the sexes. There are women who are consumed with Intellectual Vanity, and there are men who are equally devoured by Personal Vanity; but these would appear to be the exceptions rather than the rule.

From a psychological standpoint Vanity in all its forms and phases is *destructive*. The vanities of men are no less so than those of women. In many respects they are even more to be deplored.

The ambition for power, so common among men, is impelled by their desire for public applause. The struggle for political and social leadership is but a struggle that is im-

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pelled by Vanity. The impulse back of it all is the love of approbation and the insatiate desire for personal admiration and public applause. The selfish desire for personal glorification is back of most of the ambitious men.

Vanity, in all its manifold forms and phases, is an expression of the most inordinate selfishness. It is an impulse of self-gratification without regard of any kind whatsoever for the well-being of others.

There is, perhaps, no single trait of human character which more clearly and surely betrays the charlatan and the faker than that form of Vanity which impels men to the struggle for leadership and power. The badge of the charlatan is Intellectual Vanity.

There is yet another form of Intellectual Vanity among men that deserves special attention and consideration. It is that which betrays itself in Dogmatism and Arbitrariness of both speech and manner.

The arbitrary man is forever getting himself into awkward and humiliating situations. He generally talks volubly, if not learnedly, upon subjects with which he is but indiffer-

VANITY

ently acquainted. He makes many statements and assertions which he finds it impossible to support by either facts, logic or reason. He depends upon an arbitrary assertiveness and dogmatic emphasis to silence those who are inclined to question his statements. Many times this fails to work, for he finds that there are many other men just as arbitrary and dogmatic as he, and some of them often know much more concerning the facts than he does. Such as these do not hesitate to join issue with him. And when they defeat him, show his ignorance and his error, and drive him into a corner, he seldom has the manly grace to acknowledge his defeat or admit his error. It is a rare thing to find an intellectually vain man who can or will listen with patience to those who do not agree with him. It is an equally rare thing to find one who will gracefully admit an error when it is pointed out to him. For this reason such men make poor students. They are so intent upon impressing their knowledge, or assumed knowledge, or beliefs upon others that all the receiving avenues of the Soul are closed. They cannot

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take in that which others have to give. The receptive element of character is wanting.

Another inevitable result of Intellectual Vanity among men is the natural tendency to intellectual combat. It is impossible for men of this type to meet for the mutual consideration of important problems, whether social, economic, scientific, political, ethical, educational, philosophical or religious, without dropping at once to the level of disputation, debate, controversy and intellectual battle.

It is impossible for men of this type to listen to each other's views patiently, calmly, respectfully, and with the gracious attitude of Soul which makes the transmission of knowledge possible. The spirit of reciprocity is entirely wanting. Among such men there is no such thing possible as mutual intellectual exchange. The mental attitude is that of intellectual thrust and parry, stroke and guard, until one or the other is either helpless or driven from the field of combat. Even then the spirit of hostility is not conquered. It proceeds at once to prepare for further conflict, in the hope of retrieving lost honors.

VANITY

And thus the irrepressible conflict continues until physical death closes the struggle.

“Pride is:

1. “Unreasonable conceit of one’s own superiority, whether as to talents, wealth, beauty, accomplishment, rank, office, or other distinction, with correspondingly contemptuous feeling toward others.”

2. “The manifestation of this feeling in one’s intercourse with others, as by haughtiness, arrogance, or superciliousness.”

3. “A proper sense of personal dignity, character and worth; self-respect,” etc.

Its synonyms are: “Conceit, ostentation, self-complacency, self-conceit, self-esteem, self-exaltation, self-respect, vainglory, and vanity.”

The first and second definitions given fall clearly within the field of Vanity, while the third is with equal exactness within the field of Self-respect. The following analysis is to be found in the Standard Dictionary:

“*Conceit* and *Vanity* are associated with weakness, *Pride* with strength. *Conceit* may be founded upon nothing; *Pride* is founded upon something that one is, or has, or has

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done; *Vanity*, too, is commonly founded on something real, though far slighter than would afford foundation for *Pride*. *Vanity* is eager for admiration and praise, is elated if they are rendered, and pained if they are withheld, and seeks them; *Pride* could never solicit admiration or praise. *Self-conceit* is ridiculous; *Conceit* is offensive. *Self-respect* is a thoroughly worthy feeling; *Self-esteem* is a more generous estimate of one's own character and abilities than the rest of the world are ready to allow," etc.

The extreme latitude thus given to the term "Pride" makes of it a word of great uncertainty in common use. For this reason, if the term is ever used to express a condition of Soul or state of being that is within Constructive limitations, it should always be preceded by the adjectives "*just*," or "*worthy*," or some other qualifying explanation that would indicate clearly and unmistakably the specific sense in which it is employed. When used without some such qualification it should be understood to fall within the field of "*Vanity*." In this manner alone is it possible to unmask the pretensions of those who employ

VANITY

the word in an ambiguous sense for the express purpose of taking credit for that which they do not possess. It should never be possible to confuse the Pride that means "Self-respect" with the Pride that means only "Vanity."

Those who are familiar with religious history covering the period of the development of dogmatic interpretation will have in mind a practical illustration of the manner in which Intellectual Vanity leads to controversy, dispute and intellectual conflict. The intellectual battle of the ages was that which grew out of the dogmatic interpretations of Scripture. It continued for many centuries without abating, and in a somewhat milder form the controversy has come down even to the present time.

The "Doctrines" and "Dogmas" of the various Christian denominations are entirely due to the interpretations of men. The doctrine of the "Trinity," for instance, grew out of the desire of religious men to understand something of the "Anatomy of God." They have taken the Bible as their text book on the

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subject, and with this as a basis have wrought out the interpretation of the Trinity.

Mohammed, however, with the same data at his command, reached a very different interpretation of the same subject. He found that "There is but one God," and with the sword as his "scalpel" he came very nearly proving himself to be an "authority" on the subject of "Anatomy" of both God and Man.

Theological dogmatism, as truly as other brands of dogmatism, is the result of Intellectual Vanity, and not of Piety, as many appear to believe.

Vanity, in whatever form or phase it may express itself, is the essence of Selfishness and is destructive in its spiritual and psychical effects.

It is "*Psychological Poison.*"

CHAPTER XII

SELF-INDULGENCE

Self-Indulgence is a weakness of human nature that touches every element and phase of individual character. As the term is generally employed, it has reference more especially to indulgence of the propensities, appetites, passions and desires.

The appetites, passions, desires and emotions of man are as necessary to his existence (especially so long as he remains upon the plane of physical nature), as are the elements which enter into the other sides of his life and nature. Its natural functions are therefore not only legitimate and proper, but they are necessary and should be respected. But the man or woman who becomes a slave to them to the exclusion of the care and the health of the Soul, soon sinks to a level of Morality below that of the animal. This is the result which must inevitably come to those who fall into the habit of Self-In-

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dulgence of the appetites, passions, emotions and desires of their natures.

But Self-Indulgence is by no means limited to the field of the animal nature. It not only may, but often does, extend to all the departments of human nature, the Soul as well as the Body. It is as easy for some men to indulge the tendency to Impatience or Irritability, or other phases of Anger, as it is for others to indulge the physical appetites and passions. The one is just as destructive as the other. There are, perhaps, as many women who indulge themselves in the habit of Anxiety, Despondency, Suspicion, or Dread, as there are who fall victims of their grosser natures. The indulgence of any phase of Fear is as truly and as intensely destructive as the indulgence of the purely physical appetites and passions.

Much of man's intelligent effort in all ages has been spent in an attempt either to justify or excuse himself for yielding to all the evil appetites, passions, emotions, impulses, desires and tendencies of his nature. Because these tendencies are a part of his natural inheritance they are therefore "natural," and

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he seeks to acquit himself for their indulgence because of his profound respect for the "established institutions of nature." Ingenious man, clever trickster that he is, has thus invented the fascinating philosophy (more accurately sophistry) of Self-Indulgence.

Humiliating as the fact must be to every honest and aspiring soul, nevertheless it is true that men, bright and intelligent men, too, have labored long and wilfully and determinedly to formulate and promulgate philosophies and religions that will justify them in the indulgence of all the baser impulses and desires of gross human nature. In some instances they have invented the most unique and subtle devices of thought in order that they may look with complacency upon their own weaknesses, shortcomings, moral laxities, evil tendencies and degrading self-indulgences.

A certain business man of large brain, clever intelligence, strong physical nature and abbreviated conscience, spent some years and much energy and thought in the formulation of a philosophy of life that would justify him in doing as he pleased, rather than as he

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should. The fundamental tenet of his philosophy was based upon the evolutionary principle. It was exceedingly enticing (to those of his kind) and brought him results in great abundance. His formulary was something after this fashion:

“Individual evolution is the result of Experience. Experience, therefore, is the one thing which Nature has in mind as the basis of the evolutionary process. The purpose of life, therefore, is to ‘get experience.’ In order that the Soul may graduate from earth’s evolutionary school, it must have had all the experiences possible to any Soul. This earth life is but the primary grade in the evolutionary school of nature. It is, therefore, not only the legitimate business, but the specific duty of every individual to get out of this physical life all the experience possible to physical nature.”

On the basis of this unique formulary he was able to present an ingenious excuse for all his conduct, however immoral, dishonest, wicked or criminal it might be. It was necessary to his evolutionary development and self-completion that he have “all experiences,”

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and in all his self-indulgences, however wicked, immoral and degrading, he was simply "getting experience." He was merely "evolving" to something higher and better.

His philosophy worked all right for a time, and the rapidity of his "evolution" was something Darwin had never dreamed of. But he was evidently too far ahead of the age in which he lived. If not, then the legislature of his state was too slow in accommodating itself to his philosophy by repealing all the statutes against crime, and as a result one of his unevolved victims landed him in jail, where he had "more experience."

Every individual who has arrived at the age of discretion knows how broad and smooth and seductive is the road that leads to self-surrender, self-indulgence and self-destruction. He knows that it is the way which leads downward to the valley of Darkness, Desolation and Devolution.

Self-Indulgence is "Psychological Suicide."

CHAPTER XIII

THE MAGNETIC ELEMENT

Man is a triune being. He is composed of a physical body, a spiritual body, and a Soul. The physical body is that part of man concerning which most men are best informed. Many do not know that they have a spiritual body, and a good many others are in grave doubt as to whether there is such a thing as a Soul. This, however, does not alter the facts. The physical body is composed of physical material. The spiritual body is composed of spiritual matter. The *Soul* is the *intelligent entity which operates both bodies*. What it is in essence we do not know. All we know of it are its manifestations. We know that it manifests itself through its material bodies. Whether or not it also is "material" we do not know.

One body is composed of physical material, coarse in particle and slow in vibratory activity. The other is composed of spiritual

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material, fine in particle and rapid in vibratory activity. These two material bodies occupy the same material area or volume, though not absolutely the same "space," as this term is used by physical science. They interblend in a manner somewhat analogous to the interblending of the "muscular man" and the "nerve man" of the physical organism. A more fitting illustration, perhaps, would be suggested by the manner in which water and sand interpenetrate when placed in the same vessel. The water, being finer of particle than sand, runs into the interstices between the particles of the sand. Owing entirely to this difference in the degree of fineness of their particles, a cup full of sand will also hold at the same time a considerable quantity of water.

After many centuries of experimentation the Great School of the Masters has demonstrated, with what would appear to be absolute scientific certainty, that there are an Electro-Magnetic Life Element and a Vito-Chemical Life Element of Nature, both of which interpenetrate the two material bodies of man during his physical life. From all

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the evidence at command it is determined that the presence of these two Life Elements is necessary to constitute a perfect material link of connection in man between the coarse physical body and the refined spiritual body.

Whilst this Magnetic Element individualizes itself in the organism of man, it is also what would seem to be a universal Element of Nature. It is finer of particle than what we know as physical matter, and not so fine as spiritual matter. It has been proven with scientific certainty that this Magnetic Element within man's individual composition is subject to the control of his individual Will.

Every physically embodied Soul has two material bodies, a physical body and a spiritual body. These are held in definite relation to each other during physical life by what Natural Science designates the "Magnetic Element."

This Magnetic Element is double in its essential relation to the two bodies. There is a definite line of cleavage. That which lies below this line in its degree of refinement and vibratory activity seems to partake more strongly of the condition of physical matter.

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It is, for this reason, termed "Physical Magnetism." That which lies above the line of cleavage seems to partake more strongly of the nature and condition of spiritual matter. For this reason it is designated as "Spiritual Magnetism."

Physical Magnetism, during physical life, has a strong attraction for the physical body.

Spiritual Magnetism has an equally strong attraction for the spiritual body.

Physical Magnetism and Spiritual Magnetism have a strong attraction for each other.

Here is a distinct threefold magnetic attraction in peculiar combination. Study it a moment.

A simple experiment with four physical magnets will furnish us an illustration which will help those who may not be familiar with the subject to understand what occurs at the point of physical death.

Take four magnetic bars (Fig. 1) so magnetically related that when lying side by side No. 1 and No. 2 are strongly attracted to each other; No. 3 and No. 4 are equally attracted to each other; and No. 2 and No. 3 are likewise attracted to each other. Bring them to-

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gether in that order, and it will be found that the four bars are at once bound together as if by a common bond of sympathy.

NO



FIG 1

NO



FIG 2

NO



FIG 3

NO

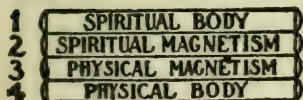


FIG 4

NO

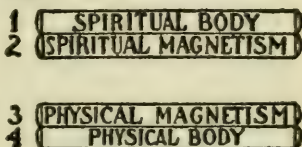


FIG 5

NO

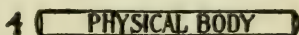
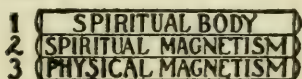


FIG 6

NO

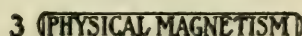
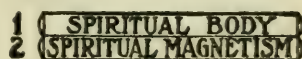


FIG 7

Let us suppose that, by a process under your own control, you can break or destroy the attraction between No. 2 and No. 3—what will be the physical result? Simply this,

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that the couplet 1 and 2 will separate from the couplet 3 and 4. (Fig. 2.)

Let us suppose that you restore them to their original condition, and then break the attraction between No. 3 and No. 4. What is the result? In this event No. 4 falls away from the other three, and Nos. 1, 2 and 3 remain bound together in the common bond. (Fig. 3.)

Let us assume that No. 1 represents the Spiritual Body of a living, physically embodied man. No. 2 represents the Spiritual Magnetism. No. 3 represents the Physical Magnetism, and No. 4 represents the Physical Body of Man. (Fig. 4.)

Let us suppose, again, that by some process of nature the bond of attraction between Nos. 2 and 3 is broken. What happens? The Spiritual Body with its Spiritual Magnetism separates from the Physical Body and its Physical Magnetism. (Fig. 5.) Now in this instance, let us also suppose the Spiritual Body is still inhabited by the Soul. What then? In this event we have the Soul with its Spiritual Body and its Spiritual Magnetism (Spiritual Magnetic Body) liberated entirely

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from the Physical Body and its Physical Magnetism (Physical Magnetic Body).

In this case the Soul has parted from all that binds it to earth's conditions, and it rises at once into the realm of pure Spiritual Conditions unencumbered.

Now let us suppose that the four elements are once more united in physical life, and that by some natural process the attraction is broken between Nos. 3 and 4. What then? The Physical Body alone falls away from the combination, and leaves the other three elements bound together. (Fig. 6.)

Assuming that the Soul still inhabits the Spiritual Body after this separation, we then have the Soul with its Spiritual Body and Spiritual Magnetism still bound to and encumbered by its original Physical Magnetism (the Physical Magnetic Body).

Thus encumbered, the Soul is unable to rise to the level of the pure Spiritual Condition, or Plane. As a result, it remains in the realm of the Magnetic Field until such time as it is able to cast off its Physical Magnetic Body. Its Physical Magnetic Body gives to the combination a "Gravity" which binds it closely

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to the plane of earth. While in this condition the Soul remains in what has been designated as an "earth-bound" condition. While it remains in this condition it is known as an "earth-bound Soul."

In course of time, however, if it continues its evolutionary struggle it will be able to cast off its Physical Magnetic Body, and we then have the analogy for Fig. 7.

In this case the Physical Magnetic Body, being detached from all its moorings, floats in the Magnetic Field until it is finally dissolved by the processes of Nature and is resolved back into the elements from which it was originally formed.

CHAPTER XIV

TERMS DEFINED

All that is claimed for these definitions is the simple fact that they are in strict conformity with the knowledge thus far acquired by the writer and his colaborers in the Great School of the Masters concerning the subjects covered by them, and that wherever the terms so defined appear in this work and in subsequent works of this Series, they are to be strictly interpreted as here indicated.

MAGIC.—*The individual exercise and use of the natural powers of the physical body, the spiritual body and the Soul in controlling and applying the forces, activities and processes of Nature.*

WHITE MAGIC.—The right individual exercise and use of the natural powers of the physical body, the spiritual body and the Soul in controlling and applying the forces, activities and processes of Nature in such

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manner as to supplement and conform to Nature's Constructive Principle.

BLACK MAGIC.—The wrong individual exercise and use of the natural powers of the physical body, the spiritual body and the Soul in controlling and applying the forces, activities and processes of Nature in such manner as to supplement and conform to Nature's Destructive Principle.

HYPNOTIST.—A person in the physical body who voluntarily controls the Will, voluntary powers and sensory organism of another physically embodied person.

This definition has reference to a certain relation existing between physically embodied persons only; that is, between physical beings. Attention is called to this particular limitation, for the reason that upon it depends an important distinction between a "hypnotist" and a "spiritual control."

A hypnotist controls the Will (as well as the voluntary powers and sensory organism) of his subject during the continuance of the hypnotic process.

Within the meaning of the definition hyp-

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notism involves a relationship between at least two persons.

One of these persons is in a state of subjection to the Will of the other. Therefore one dominates or controls and the other is dominated or controlled.

The limitations of the definition entirely exclude what is commonly known as "Auto-Hypnotism," or "Self-Hypnotism."

SPIRITUAL CONTROL: A spiritually embodied person who voluntarily controls the Will, voluntary powers and sensory organism of a person in the physical body.

Special attention is called to the distinction here made between a *control* and a *hypnotist*. The hypnotist is in the *physical body* while the control is in the *spiritual body only*. The one is a physical being while the other is a spiritual being. The hypnotist operates from the plane of the earth while the control operates from the spiritual plane. The hypnotist is a physically embodied person while the control is a spiritually embodied person. The hypnotist is a human being while the control is an ex-human being.

SUBJECT.—A physically embodied person

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whose Will, voluntary powers and sensory organism are under the domination and subject to the control of a hypnotist.

MEDIUM: A physically embodied person whose Will, voluntary powers and sensory organism are subject to the Will or domination of a spiritual control.

The distinctive difference between a medium and a hypnotic subject lies in the fact that the medium is under the control of a spiritually embodied intelligence, while the subject is under the control of a physically embodied intelligence.

HYPNOTISM.—The process by and through which a hypnotist obtains, holds and exercises control of the Will, voluntary powers and sensory organism of his subject. Also the psychic relation which exists between the two parties during the continuance of the hypnotic process.

MEDIUMSHIP: The process by and through which a spiritual control obtains, holds and exercises control of the Will, voluntary powers and sensory organism of a medium. Also the relation which exists between the two intelligences during the mediumistic process.

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A comparison of this definition with that of hypnotism, discloses the fact that mediumship is nothing more and nothing less than spiritual hypnotism. It is, indeed, the hypnotization of a physically embodied individual by a spiritually embodied intelligence.

SPIRITUALIST: One who accepts mediumship as a legitimate and proper method and process by and through which to obtain communications between those in the spiritual life and those in the physical.

SPIRITUALISM: That particular school, cult, religion, philosophy or metaphysical system which is founded upon its acceptance of mediumship as a legitimate and proper method and process by and through which to establish and maintain personal communication between those in the spiritual life and those in the physical.

Attention is called to the sharply defined limitations of the last two definitions. They purposely exclude all those who do not accept, believe in, and sanction the process and the practice of mediumship.

There are, indeed, coming to be a good many intelligent investigators of psychic phe-

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nomena who do not in the least question the fact of spiritual communication through mediumistic processes, but who thoroughly disapprove and even condemn the method or process by which these communications are obtained. In other words, while they admit that mediumship is a fact, they do not approve of it as a method or practice.

Such as these are not here classed as "Spiritualists."

Neither is any philosophy, science or religion which condemns mediumship called "Spiritualism."

SPIRITUAL ORGANISM: The spiritual body of an individual, with all its various organs and organic parts, by and through which the intelligent Soul manifests itself upon the spiritual planes of life.

SOUL: *The intelligent ego, entity, or essential being which inhabits and operates both the physical body and the spiritual body, and manifests itself through them.*

CHAPTER XV

THE THREE BRAINS

The threefold nature of man, physical, spiritual and psychical, constitutes the fundamental fact from which it is possible to obtain a rational understanding of hypnotism in its physiological, pathological and psychological aspects.

The physical brain is the primary physical organ of the Soul or essential Intelligence. It is the central organic instrument by and through which the individual intelligence receives impressions from the outside world of physical nature. It is the physical instrument first employed by the intelligent Soul in communicating its impressions, ideas and thoughts to other intelligences.

Whatever affects the intelligent faculties, capacities and powers of the Soul from the purely physical plane is necessarily related to the central physical organ of the Soul—the physical brain.

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Any adequate understanding of the physiological action of hypnosis calls for definite knowledge of the relation of the hypnotic process to the physical brain itself.

By the term brain, as here employed, is meant that part of the central nervous organism which is inclosed within the cavity of the human skull. This organ of the intelligence is divided into three distinct parts. For the purpose of this work these three distinct parts or general divisions constitute three distinct and separate brains which, according to scientific nomenclature, are designated as follows:

Medulla Oblongata. This, to the uninstructed observer, would appear to be little more than the enlarged upper end of the spinal cord. It lies just inside the opening through which the spinal cord enters the skull at its base. It is somewhat in the form of a pyramid, and is about one and one-fourth inches long by one inch broad at its broadest part. It is continuous with the spinal cord below, and seems to be nothing more than an extension of it. It is connected above with

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both the other brains by a bridge of nervous tissues, technically known as the *Pons Varolii*.

Cerebellum, or little brain. This brain occupies the lower back portion of the skull cavity, somewhat back of the Medulla. It is connected with the Medulla and also the upper brain by the bridge above named.

Cerebrum, or great brain. This brain entirely fills all the front and upper parts of the skull cavity and is known as the intellectual brain. It is connected below with both the other brains by the same bridge of nervous tissues above referred to.

Each of these three brains is divided into two parts, right and left. In the Cerebrum and Cerebellum these two halves are called hemispheres or lobes.

For the sake of easy reference the three brains will be hereinafter designated in the order above mentioned, as the primary, secondary and third brains, the Medulla being designated as the primary, the Cerebellum as the secondary and the Cerebrum as the third brain.

This sequence is adopted for the reason that it represents the exact order in which

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Nature has evolved the animal brain. That is to say, the lowest forms of animal life, such as the mollusk, have only the primary brain. This is found to be but an enlarged terminal section of a central nerve cord. To this extent it is analogous to the central nerve organism of man—minus the second and third brains.

The intelligence manifested through such a brain is of the lowest type and the most limited in its scope and operation. It seems to be confined almost entirely to the one line of activity which has to do with the struggle for nutrition. Even here in this narrowly limited field of operation, it seems to be little more than a reflex of the purely physical demand for food. It seeks its nourishment with little more evidence of an individualized intelligence than is manifest in the sunflower when it turns its face to the sunlight. It seems to operate almost as an automatic instrument under the control of natural law, as if it were so impelled by the great Universal Intelligence which lies back of all life.

Ascending the scale of animal life in the order of evolutionary development, the sec-

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ond brain is slowly evolved. In proportion as this fact is accomplished the individualizing of intelligence is evidenced. The range of its activity is enlarged. The number and nature of the animal demands increase and become more and more complex. But still the character of intelligence is such as to suggest that its operations are much more nearly a mere reflex of the operation of universal law than the result of individual intelligence operating independently.

Nature continues this process of brain evolution until the third, or intellectual brain, makes its appearance in higher forms of animal life. This third brain reaches its climax of development in the highest type of human life. While there are many species below the level of human life in which the third brain is present in varying degrees of development, yet in man it finds its highest proportional development. The nascent or slumbering intelligence of the lower animal becomes the wakeful, self-conscious, rational and voluntary power in man.

These facts of physical science are of fundamental importance to a clear understand-

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ing of what occurs when a human being is subjected to the blighting power of hypnotic control.

Surgery has definitely traced the action of various organs of the body to certain specific areas in the cortex of the brain. It has even platted the surface of the brain in such manner as to show what portions are directly related in their action to the various organs of the body.

Through the action of the perceptive organs we come into intelligent and rational touch with the outside or objective world. Because of this these are frequently, and very aptly, designated as the "objective faculties" of the mind.

Those particular convolutions of the third brain through which we exercise our perceptive faculties are located in the front portion of the upper brain cavity just above and back of the eyes. That is to say, the organs through which we perceive physical form, size, weight, color, locality, number, order, events, time, tune, language, causality, all lie within a comparatively small space mainly above and just back of the eyes. These are the

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organs which give prominence and elevation to the forehead of man as compared with that of the animal.

Through these the purely intellectual processes of the mind find expression. When we observe a physical object, note its form, size, weight and color, and then compare it with other objects with which we are familiar, we are making use of our objective and perceptive faculties and powers through these organs.

That portion of the skull cavity just above and back of these perceptive or objective organs of the mind is supposed to contain the particular convolutions of the brain through which the emotional nature of man mainly finds expression.

Those convolutions of the brain which occupy the posterior portion of the third brain cavity are in some way related to the physical appetites, passions and desires.

The chief function of the second or middle brain thus far specifically identified by physical science is that of co-ordinating the motions of the physical body. By this is meant that process by and through which the

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entire body, as a single instrument, is brought under control of the individual Will.

In the process of walking many individual muscles are brought into action. The power of the Will to so co-ordinate the action of all the different muscles as to direct the body, as a whole, in the desired manner, is referable to the second brain.

Among the most important functions of the primary brain (the Medulla), thus far fully identified by physical science, attention is called to the following:

It acts as a conductor of both motor and sensory impressions from all parts of the body.

It constitutes a reflex center for numerous special nerves governing respiration, circulation, deglutition, the voice, etc.

The three human brains correspond to the triune nature of man—physical, spiritual and psychical. The action of Hypnosis upon the three physical brains has a corresponding correlative effect upon the three sides of his triune nature.

CHAPTER XVI

THE PROCESS INVOLVED

Hypnotism involves a relationship between at least two individuals. Mediumship does the same thing.

A hypnotist controls the Will and voluntary powers of his subject. A spiritual control does the same thing to his medium.

In the development of hypnosis the subject is required to place himself in a negative or passive condition and *surrender* himself to the Will of the hypnotist. The medium is required to do the same thing and surrender himself to the Will of his spiritual controls.

After hypnotic control is fully established the subject becomes a mere instrument for the execution of the hypnotist's Will. After mediumship has been fully established the medium sustains the same relation to his spiritual control.

In the development of hypnotic control the *process* becomes easier for the dominating in-

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telligence (the hypnotist) at each succeeding subjection. The same is literally true in the development of mediumship.

In exact ratio as a hypnotist gains ease and facility in the establishment of hypnotic control, the subject loses his own power of resistance. A medium loses the power of resistance to the Will of his spiritual controls under the same conditions and in exactly the same ratio.

In the development of hypnotism, where the sittings are frequent and persistent, a point is soon reached where all of Nature's barriers for the protection of individual intelligence are swept away, and the subject becomes a helpless instrument, bound under a bondage of the Soul by an irresistible bond which he alone, without the consent and co-operation of his hypnotist, or other help, can never break. In the development of mediumship the same conditions obtain on the part of the medium.

As far as the phenomena of hypnotism have been thus far developed they are identical with the phenomena of mediumship. It is a notable fact, that up to the present time me-

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diumship has produced a greater variety of phenomena than hypnotism, and some which hypnotism has not thus far been able to duplicate.

The physiology of mediumship is found to be identical with that of hypnotism. The action of the subjective process upon the three brains and nervous organism of the medium is identical with that of the hypnotic process upon those of the hypnotic subject.

There is just one particular and one only in which mediumship and hypnotism may be said to differ. It has been scientifically demonstrated, however, that this difference pertains only to the method of *establishing* the relation and *not* to the process involved in the relation after it has been once established. The importance of this distinction will appear more vividly to those who are acquainted with the essential difference between mesmerism and hypnotism.

As far back as the history of civilization carries the modern intelligence it has been known that every human, physical organism is the generator of a subtle fluid, which has

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come to be known and designated as "physical magnetism."

It has been scientifically demonstrated that this magnetic fluid is susceptible to mental domination and control in its action. Mesmerism was founded upon a partial understanding of these facts. Mesmer employed physical magnetism as the foundation of all his work. He made it the basis of obtaining control of his subjects, and fully believed that its action was in some way intimately connected with all the phenomena growing out of the relation thereby established. He obtained control of his subjects by making magnetic passes over them from the head downward, and at the same time gazing intently in their eyes until the mesmeric sleep was thus induced.

Mesmer, however, made the mistake of assuming that the somnambulic sleep cannot be induced by any other means or methods.

Dr. Braid, who adopted the term "Hypnotism," demonstrated that the somnambulic sleep may be induced without the use of magnetic passes or other means that supported the magnetic theory. He therefore assumed that

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Mesmer was wholly in error, and that physical magnetism had nothing to do with the process under any circumstances or conditions whatever.

And here Dr. Braid made his fundamental error.

Since the time of these pioneers in the field of psychical research two prominent schools have grown up, each of which has exercised a strong influence upon the literature of the subject. Both of these are supposed to be schools of "Hypnotism," as this term is distinguished from "Mesmerism." Both apparently intend to employ non-magnetic methods and processes for inducing the hypnotic state, although they differ very radically in their theories concerning the value and effect of "Suggestion" in the hypnotic process.

One of these two schools was founded by Charcot, and is known as the Paris School. The other was founded by Liebault, and has come to be known as the Nancy School.

The single point to be noted is that *mesmerism admittedly involves the use of physical magnetism* in the process of obtaining

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control of a subject, while hypnotism *does not* admit it.

An operator who calls himself a "hypnotist" (and who would be very deeply offended with the designation of "mesmerist") assumes that there is no such thing as physical magnetism, and that "suggestion" alone is at the foundation of the hypnotic process. Acting upon this supposition, he proceeds to its exemplification. To induce the hypnotic sleep he takes his subject by the hand, looks him squarely in the eyes with a fixed and steady gaze, all the while strongly "suggesting" the idea of sleep.

Slowly but surely the subject yields to the dominant influence and is finally brought under complete subjection and control. Perchance the operator is a disciple of the Nancy School of hypnotism. If so, he assumes, and therefore alleges, that the results are due solely to the power of "suggestion." And in this assumption lies his error. For it is a fact that those who are in position to study the action of physical magnetism and the laws which control it, know that the eyes and the hands of an operator are Nature's most pow-

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erful and open channels for the transmission of the magnetic fluid.

Just as it is impossible to bring the positive and negative poles of a magnetic battery together without thereby generating a current of magnetism, so it is equally impossible for an operator who is in a positive mental attitude to lay his hand upon a subject while the latter is in a *negative mental condition* without thereby transmitting at once to the subject a strong current of physical magnetism. In like manner it is equally impossible for one who is mentally active to look into the eyes of one who is mentally passive without thereby transmitting to him through the channel of the eyes a strong current of physical magnetism.

One who employs either hands or eyes in the process of inducing the somnambulic sleep or the subjective condition is in truth much more a mesmerist than a hypnotist, in the strict meanings of those terms.

Natural Science is in position to declare and does so declare upon the basis of actual demonstration that a fundamental error exists in the assumption of the Nancy School.

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The same error, in a slightly different form, is at the basis of the Paris School. For this reason the data thus far accumulated by the various schools of so-called hypnotism are wholly unreliable, in that they assume to entirely exclude physical magnetism from the process of inducing the state known to them as hypnotic.

A careful analytical study of the subject from the standpoint of science develops the following interesting and significant facts:

As far as hypnotism goes its phenomena are identical with those of mesmerism. But the phenomena of hypnotism (in the strict sense of that term as here used) are limited to a narrower range than are those of mesmerism.

Mesmerism, therefore, includes hypnotism and something more. There are certain manifestations which writers are wont to designate as "The Higher Phenomena"—such, for instance, as clairvoyance, clairsaudience and telepathy—quite common to mesmerism, but rarely if ever the results of hypnotism.

The phenomena of mediumship are identical with those of hypnotism, as far as hypnotism goes. They are also identical with

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those of mesmerism, as far as mesmerism goes. But mediumship covers a distinctly wider range of phenomena than both hypnotism and mesmerism combined. For instance, materialization, trumpet speaking, tattoo writing and various other phenomena are common to mediumship, but entirely transcend the limitations of both hypnotism and mesmerism.

Mediumship is hypnotism. But it is hypnotism with something added. It is also mesmerism. But it is mesmerism with something added. It is hypnotism plus mesmerism plus something else. The something else is found by Natural Science to be the action of independent, spiritual intelligences operating from the spiritual plane of activity.

The results of these three schools are also identical in so far as the relation established between operator and subject is concerned. That is to say, hypnotism establishes a relation which enables the hypnotist to control the Will, voluntary powers and sensory organism of his subject, within certain limitations. Mesmerism establishes a relation (by a different method only), which enables the

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mesmerist to do the same thing. Mediumship establishes a relation which enables spiritual intelligences to accomplish precisely the same results.

The differences in the range and variety of phenomena under these three systems are due entirely to the varying degrees of knowledge on the part of the operators and to the facilities at their command. That is to say, the mesmerist who employs physical magnetism intelligently from the physical plane is in possession of an added facility for the production of phenomena, not possessed by the hypnotist who endeavors to exclude physical magnetism from the process. The spiritual intelligences who employ both physical and spiritual magnetism possess added facilities for the production of phenomena over both the hypnotist and the mesmerist. Spiritual intelligences work intelligently from a higher plane of activity.

In order that his position shall not be misunderstood nor his motives misinterpreted, the writer desires to state at this time, in the most explicit terms possible:

That he is not a medium.

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That he never has been a medium.

That he never has been hypnotized.

That he never has been mesmerized.

That he never has been a subject of psychic control in any form, degree or manner whatsoever.

That notwithstanding these facts he has developed the ability to exercise his spiritual sensory organism independently, self-consciously and voluntarily, at any time.

That the method by which this power has been acquired and the process involved in its exercise are as different from those of mediumship, mesmerism and hypnotism as the principle of affirmation is different from that of negation, or as construction is different from destruction.

That under competent instruction any man of equal intelligence, courage and perseverance, and a right motive, may accomplish the same results, provided he have the time, opportunity and facilities for carrying on the work.

From this unreserved statement of facts it will be observed that the declarations hereinbefore made concerning the subject of

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mediumship are not mere idle fancies, nor ingenious theories, nor interesting speculations, nor clever beliefs, nor doubtful hypotheses, nor elaborate arguments; but the results of a definite, personal knowledge of the facts stated.

The mediumistic process is, for all practical purposes, identical with that of mesmerism and hypnotism, with the exceptions noted. This process is, under all conditions and circumstances, a subjective, psychic process. This is true regardless of the form of mediumship established, the character of phenomena presented, or the degree of control exercised.

The principle back of this process is the *Destructive Principle of Nature* in Individual Life.

CHAPTER XVII

HYPNOTISM

There are all shades and degrees of hypnosis, ranging from the lightest form of hypnotic influence through all the deepening stages to the most profound state of complete functional suspension of the physical organism.

In the incipient stages the subject appears to be almost entirely conscious of all that is transpiring about him on the physical plane. But as the state is intensified he gradually loses control of his independent faculties and capacities as well as his voluntary powers, and his impressions from the outside, physical world about him. In the deeper state of complete lethargy or catalepsy his consciousness is wholly out of touch with his physical sensory organism. In this condition he becomes an automatic instrument under the control of the operator's Will.

Natural Science has been able to demon-

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strate that the primary physiological action of the hypnotic process is registered upon the physical brain of the subject. It operates upon the physical brain in the reverse order of its evolutionary development. That is to say, its first apparent effects are registered upon the third or intellectual brain, its deeper effects upon the secondary brain and its final effects upon the primary brain, or Medulla Oblongata.

It is found that the process has its inception in the extreme front portion of the third brain in the region of the physical organs of perception. Thence, as the hypnotic state deepens, it sweeps backward through the third brain, downward through the second brain, and in its final stages is communicated to the primary brain.

One of the most invariable manifestations which follow the inception of the hypnotic process is the inability of the subject to control the objective and perceptive faculties of the mind. His physical sensory organism becomes confused in its reports from the objective world of physical nature. The sub-

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ject begins to receive mixed and imperfect impressions.

But when these impressions are analyzed they are found to be a composite of those received through the physical sensory organs from his physical environment, and those which are produced by the mental impulses of the operator's Will. To these are also often added the results of imagination. This clearly indicates that the hypnotic process interferes with the natural action of those organs of the physical brain through which the objective and perceptive faculties of the mind operate.

As the hypnotic condition is intensified those convolutions of the third brain which lie immediately above and back of the eyes pass into a state of complete anaesthesia, or temporary paralysis. As a natural result the voluntary perception of the objective, physical world is destroyed. Consciousness is driven backward from the objective plane. The Will of the operator comes into partial control of the channels through which the consciousness of the subject is reached upon the spiritual plane.

When this stage of hypnosis has been at-

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tained the operator is able to produce many and various effects upon the consciousness of his subject by simple impulses of his Will. In the language of no less an authority than Prof. John Duncan Quackenbos, of Columbia University, "He (the hypnotized subject) is sensitive only to what the operator tells him he is sensitive to, and is wholly subject, so far as his mental operations and physical actions are concerned, to the volition of his hypnotist. He sees, hears, tastes, smells and feels what the operator says that he sees, hears, tastes, smells and feels — and nothing else. For the time being, his individuality is surrendered to the person who has hypnotized him."

The operator wishes the subject to obtain the impression that he is giving him an apple to eat. Although the physical eyes of the subject are wide open and apparently looking straight at the object, instead of an apple the operator hands him a piece of wood, or a book, or substitutes any other object which happens to be handy. The subject invariably accepts whatever is given him under the impression that it is an apple, and unless re-

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strained will proceed to eat it, or endeavor to do so, and will manifest every evidence of perfect satisfaction in the process. The physical sensory organs being in a state of anaesthesia, or temporary paralysis, convey no impression whatever to his consciousness. How, then, does he receive the impression of the apple, if not through the physical sensory organs?

It is projected upon his consciousness by *the mental impulse of the hypnotist, through the spiritual sensory organs of the subject*. In this condition the spiritual sensory organism of the subject is within the power and under the domination and control of the operator's Will, and as an automatic instrument responds to its impulses.

The operator speaks to the subject just as he would do if the subject were wide awake and in full possession of all his physical senses. He tells him in spoken words which anyone in the room might hear, that the object he presents to him is an apple. The subject also acts just as he might be expected to do if he had heard the spoken words through the medium of his physical sensory organs of

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hearing. The natural presumption would be that he did so hear them. Such, however, is not the case wherever hypnosis has reached the stage here referred to.

Let the subject's physical ears be completely muffled in such manner as to entirely shut out all physical sound of the operator's voice. Repeat the experiment under these conditions and it will be found that the subject will hear just the same and will obtain exactly the same impression as before.

Or, reverse the process. Instead of muffling the subject's physical ears to shut off the physical sound of the operator's voice, let a dozen or more of the spectators present (or a hundred for that matter) create all the noise and confusion possible. Let them carry this to a point where it is impossible for anyone in the room to hear a word the operator says. Under these conditions repeat the experiment. It will be found that exactly the same results will obtain. The physical noise which would otherwise drown the operator's voice will have not the least effect upon the subject. He will seemingly hear every word

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the operator says and will implicitly obey his every command.

When the hypnotist has acquired complete control of all the channels through which the consciousness of the subject is approached, he may convey the same impression without an audible word. In this case it is not even necessary for him to present to the subject a physical object of any kind. A simple impulse of the Will is sufficient.

Everyone who is at all familiar with the processes of telepathy will understand how it is possible to convey an exact impression, or thought, or impulse of the Will, to the consciousness of another quite independently of the physical senses. Independent telepathy, however, must not be confused with the hypnotic process, for it is no more related to hypnotism than it is to the ordinary process of telegraphy.

An impulse of the mind formulated in a thought is a wholly different thing from the words in which that thought is clothed. It requires the spoken words to convey an exact thought from one mind to another through the instrumentality of the physical auditory

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nerve. In like manner, it requires the printed letters and words to convey the thought of a writer to the mind of his reader through the agency of the physical optic nerve. Although words are necessary in both instances, nevertheless, the words themselves do not constitute the thought in either case. They do not even constitute any part of the thought.

In the first instance they are merely a combination of physical sounds so arranged and modulated as to convey to the listener's consciousness through his physical sense of hearing the thought in the mind of the speaker. In the other they are only a set of physical signs so arranged as to convey the same thought from one mind to another through the physical sense of sight. In both cases they are simply used as instruments or vehicles for carrying thoughts from one intelligence to another.

It is a scientific fact that *the impulse of the human Soul formulated into a definite thought is a force*. This force, under proper conditions, may be impressed upon the consciousness of another intelligent Soul without the aid of words either spoken, written or printed.

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This may be done without the use of the physical sensory organs at all. It may be accomplished through spiritual agencies exclusively. And the channels through which this may be accomplished are *the spiritual sensory organs which are analogous to the physical sensory organs in both number and character, except that they operate upon a higher plane of refinement and vibratory activity.*

This is precisely what occurs in that stage of hypnosis. The physical sensory organism is, for the time being, completely paralyzed. It conveys no impressions whatever to the imprisoned consciousness of the subject. In this condition his spiritual sensory organism becomes a mere instrument under the control of the hypnotist's Will. All the channels of ingress to the subject's consciousness are under control of the operator, who is, for the time being, an absolute censor, possessing unlimited authority and power. He sees nothing, hears nothing, feels nothing; is, in fact, conscious of nothing whatsoever save the dominating presence and power of his hypnotist's Will.

The hypnotic subject in the deep lethargic

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condition is insensible to physical pain. In this condition the most painful surgical operations may be performed upon him without the least indication of physical suffering.

Paralysis of the physical sensory organism, by means of which the channels of consciousness upon the physical plane are entirely cut off, is responsible for this startling physiological action or condition.

The question has been often asked by hypnotists themselves, why it is that in this condition the subject invariably accepts without question every suggestion or impression coming to his consciousness from the mind of the hypnotist. Often the operator has been surprised to find that his unexpressed thoughts and impulses have been indelibly impressed upon the consciousness of his subject. The author quoted, in his work on hypnotism says:

"I have often been startled by having patients tell me days after hypnotization of feelings and incentives to action of which I had said nothing, but which I knew to be in the background of my consciousness at the time of treatment."

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It is worth while to pause and contemplate what must have been the results had the *impulses and incentives to action* "in the background" of the operator's consciousness at the time of treatment been of a *vicious and immoral character*.

This phase of the subject will explain one of the most common fallacies of hypnotists who claim to have made many experiments which tend to show that a subject cannot be impelled by hypnotic processes to commit a crime. The experiments, when fully understood, prove the exact reverse of the claim they make.

The average experiment is something as follows: The subject is first hypnotized. He is then strongly impressed with the "suggestion" that a certain person in the audience has deeply wronged him and deserves to be killed. He is given a knife and commanded to kill the person so designated. He proceeds to carry out the demand. He even carries it to the point of stealthily approaching the victim and raising the knife over him. But he will not strike the fatal blow. Why

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does he stop at this critical point in the experiment?

The subject is impelled by the real motive and intention in the mind of his hypnotist, and not by the spoken word of command.

In this condition and relation words mean nothing to the subject, unless they convey the real intent of the Soul that projects him. In fact, the subject does not hear the words of command at all.

He receives only the conscious intent of his hypnotist.

A hypnotist cannot possibly project a murderous intent or impulse unless he actually feels it. He cannot inspire his subject to commit a murder unless he has murder in his own Soul. As the author quoted very aptly expresses it, he cannot project the impulse of murder upon his subject unless there is "in the background" of his own consciousness the criminal impulse which inspires murder.

In all the public so-called tests, such as the one above suggested, the hypnotist does not intend that his subject shall carry the experiment to the final act of murder. There is "in the background" of his consciousness all the

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time the protruding reservation. The real intent in his Soul is that the subject shall carry the experiment to the very point where he stops. He does not intend that he shall actually strike the fatal blow. He could not inspire such an act unless he were a murderer at heart and fully intended that his subject should execute the murderous design in his own Soul. The subject is impelled by the *real* impulse in the Soul of his hypnotist and not by the spoken words of command.

Let the operator once project the real murderous impulse upon the consciousness of his subject under the conditions named and murder will be the result in every instance.

In his normal state man depends upon his physical senses to furnish him information as to his immediate physical environments. In most instances he has not yet come to know that he has a spiritual organism. It has never been called into action by him in such manner as to identify it to his consciousness as something apart from his physical. But as the physical sensory organism yields to the paralyzing effects of the hypnotic process, the spiritual continues its activity to a certain ex-

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tent independently of the physical. This is true even in the final stages of hypnosis. In this partial independence of the spiritual organism it takes the place of the physical, for the time being, in its relation to the consciousness of the subject. For the time, it is the only channel through which he receives impressions from without. Whatever he receives through this channel, is as much a verity to his consciousness as are the impressions which come to him through the physical sensory organs in his normal condition, and are accepted by him just as if they were of physical origin and reached him through the physical sensory organism.

The impulses of the operator's Will are as much a fact to him in this condition of complete subjectivity as are the objects of Nature which impress the physical sensory organism in his natural, waking condition. Every thought of the operator, every impulse of his Will, is a thing, something which makes its impress upon the subject's consciousness as definitely as do the tangible objects of Nature under other conditions. Its integrity is no more a matter of doubt to him

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in this state than is the sight of any physical object with the physical eyes in his normal, waking condition.

In the state and condition here referred to the mind and Will of the hypnotist take the place of the physical world in their relation to the consciousness of the subject. They constitute the only world with which the subject is, for the time being, in conscious touch. It is, therefore, not strange but perfectly natural that "he sees, hears, tastes, smells and feels what the operator says that he sees, hears, tastes, smells and feels — and nothing else."

The author quoted unwittingly explains the reason for this when he says that "for the time being his individuality is surrendered to the person who has hypnotized him."

This is but another method of saying that the operator has obtained absolute control of all the active channels through which the conscious intelligence of the subject may be reached and impressed. These channels are, for the time being, the spiritual, sensory organs. The operator who controls these channels is in position to impress upon the con-

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sciousness of the subject whatever mental impulses he may desire. He is likewise in position to enforce the execution of his Will through the same channels.

During the continuance of this relation his mind and Will are the sole governing factors in the conscious life of the subject.

The only impulses the subject has, for good or ill, while in this state are those which come to him from the Will of his hypnotist.

He can no more disobey the Will of the operator, during this relation, than he can disobey his own Will in his normal condition.

This follows from the fact that the only Will he has during the continuance of the hypnotic relation, at this particular stage, is the Will of the hypnotist to whom "his individuality is surrendered."

The final stage of hypnosis is one seldom successfully produced by our western practitioners. It involves the complete suspension of physical animation. In this state every function of the physical organism is wholly arrested. Even respiration ceases. Circulation stops. The body, in some instances, becomes cold and rigid. To every outward ap-

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pearance physical death has actually taken place.

In its physiological aspect complete functional suspension of the physical organism has occurred. In its downward sweep through the central nervous organism the hypnotic process has at last overwhelmed the primary brain and the involuntary or reflex centers of nervous energy. In this condition the physical body is no longer an active part of the individual.

Notwithstanding this complete suspension of all functional activity of the physical organism, the subject is even more intently conscious of every thought, intention and mental impulse of the hypnotist than he is during any of the less profound states of hypnosis.

In proportion as the consciousness of the subject is acted upon through the physical organism, his attention is absorbed in the impressions made through those dominant channels, and correspondingly diverted from all other impressions. But as these physical organs are silenced and gradually paralyzed by the power of hypnosis the impulses which reach his consciousness through the spiritual

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sensory organism become more and more distinct to him. The relatively stronger of the two sets of impulses is the one which absorbs the attention so long as its dominance continues.

When the final state of profound hypnosis has been attained the physical world is entirely cut off from the consciousness of the subject. All impressions from that source cease. In this condition, there is nothing to divert his attention from the impressions which now reach him through the spiritual sensory organism alone.

But these channels of ingress to the imprisoned consciousness of the subject are under control of the hypnotist. He therefore commands the absolute and undivided attention of his subject. Hence it is that in exact proportion as this state of hypnosis is attained the consciousness of the subject responds to the Will of the operator, and his attention becomes more and more completely riveted upon all that the hypnotist conveys to him.

This will explain why it is that the hypnotist can, by a simple command or impulse of the Will, waken his subject from even this

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profound condition of seeming physical death. His ability to waken his subject is at all times commensurate with the degree of control he is able to exercise over him.

If, perchance, in the condition above referred to, some accident should occur to break the control of the hypnotist, the physical death of the subject would instantly follow.

At this stage of hypnosis, the operator's Will is the only power in existence that holds the two organisms together.

In this state of complete functional suspension of the physical organism it is even possible for the operator to force a complete temporary separation of the two organisms, and by the power of his Will alone unite them again. In such case he is able to send the temporarily liberated spiritual body and Soul of his subject to distant points and there enforce implicit obedience to his commands within certain well defined limitations. He may thus obtain definite information concerning matters at a distance of which he is at the time entirely ignorant.

By the authority and sanction of Natural

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Science, by the voluntary, public admissions of hypnotists themselves, by the wrecked lives and dethroned reason of hypnotic subjects, and finally, by the personal demonstrations and definite knowledge of the writer, it is declared as an indisputable and a demonstrable fact that a hypnotist does control the will and voluntary powers, as well as the sensory organism of his subject during the continuance of the hypnotic relation.

In like manner it is again declared that hypnotism is the process by and through which a hypnotist obtains, holds and exercises control of the Will, voluntary powers and sensory organism of his subject, and only in so far as such control exists is the process hypnotic.

CHAPTER XVIII

MEDIUMSHIP

Like hypnotism, mediumship involves at least two intelligences. One of these is a *spiritual intelligence*, while the other is in the *physical body*. The spiritual intelligence dominates and controls the Will, voluntary powers and sensory organism of the medium. The medium, being thus under the domination and control of the outside, spiritual intelligence, is therefore in a subjective condition and relation to the exact extent that such control exists.

Mediumship, like hypnotism, involves all shades and degrees of control, from the mildest form of impressional subjection to the deepest and most profound state of lethargic or trance control.

IMPRESSIONAL MEDIUMSHIP. Under this form of subjection the medium never becomes unconscious of his physical environment to any noticeable degree. He is usually left al-

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most entirely free from what is commonly known and designated as "control." This general form of mediumship may, for convenience, be very properly subdivided into:

CONSCIOUS IMPRESSIONAL MEDIUMSHIP.

In this case the medium is not only conscious of his physical environment, but is also consciously aware of the fact that he is in touch with outside, spiritual intelligences, although he is unable to either see or hear them. He comes into such close relation to them, in fact, that they are able to control his mental operations to a considerable extent.

Even where the medium is admitted to be both honest and intelligent, it is found that this form of mediumship cannot be relied upon with any degree of assurance or certainty. This unreliability arises from the fact that mediums of this class are unable to differentiate accurately between their own independent thoughts and those which are impressed upon them from without.

UNCONSCIOUS IMPRESSIONAL MEDIUMSHIP.

Under this form of subjection the medium is entirely unaware of the fact that he is in touch with outside, spiritual intelligences

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who are able to control him. Their control over him is of so subtle a character that he does not recognize it as a power independent of himself. Of this class the following may be taken as typical examples:

SO-CALLED "INSPIRATIONAL SPEAKERS." Such an individual as this goes before his audience wholly unprepared. He depends entirely upon "the inspiration of the moment." When he faces his audience he waits an instant for the "inspiration" to take possession of him. When this occurs his whole manner changes. His entire physical body becomes animated. His face takes on an expression of exaltation and rapturous enthusiasm. Although conscious of what is passing about him upon the physical plane, and fully aware, at the moment, of all he is saying, yet the instant his address is finished his manner changes again even more markedly than at the beginning. There comes an expression of lassitude, a depression of spirit, a physical exhaustion, a general inertia of the entire being. In many instances sleep is an immediate necessity. It is not infrequently the case that the substance of the speaker's address, lecture

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or sermon, as the case may be, soon passes from his memory entirely, or is recalled with great difficulty. Mediums of this character, when not under control, are often exceedingly impulsive, or moody, and are generally of a highly wrought, nervous temperament.

EMOTIONAL INSANITY. This is the name which the medical fraternity have given to certain phases of unconscious, impressional mediumship. Cases of this nature are found in our insane asylums all over the country. They make up a considerable percentage of the so-called insane all over the world. In such cases the medium may gradually settle into a state of melancholy, or become violently hysterical at times, or obtain the impression that he is going to die, or that he is going to fail in business, or that some terrible disaster is impending.

Such an individual is likely to prophesy all manner of things, fully believing they will surely come true at the appointed time. If he should be of the devoutly religious type, he not infrequently receives the impression that God has commanded him to do some extraordinary thing, such as offer up one of his chil-

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dren as a propitiatory sacrifice, and unless restrained will carry out the command with religious fervor and enthusiasm.

These prophetic and mandatory impressions come to him without his bidding, and, being ignorant of their nature or source, he accepts them as true. If he but knew whence they come, he might be able to guard against them, but in the absence of such knowledge on his part he becomes a victim of these impressions and is locked up with the insane.

NEUROTIC MEDIUMSHIP. The process involved in this general form of mediumship acts more directly upon the nervous organism of the medium. Its phenomena cover a wide range and it manifests itself in many different forms.

CLAIRVOYANCE. Under this form of mediumship spiritual intelligences who understand the process are able to control the nervous organism of the eye through which impressions are conveyed to the consciousness of the medium. By this method of operation they are able to impress upon the consciousness of the medium whatever picture or image they may desire.

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Or, they may, in a deeper form of clairvoyance, produce a condition which opens, for the time being, a direct channel between the spiritual world and the consciousness of the medium. In this latter case the medium unconsciously employs the spiritual sensory organs of sight. He thus sees whatever there is to be seen upon the spiritual plane within the immediate range of his spiritual vision.

CLAIRAUDIENCE. This process is identical with that of clairvoyance, except that it is applied to the nervous organism of the ear instead of the eye. In this case the medium hears whatever the controlling intelligences desire that he shall hear, and nothing else.

Or, if the process be carried far enough, a direct channel may be opened between the spiritual plane and the consciousness of the medium, through the organ of hearing. In this latter case the medium hears whatever there is to be heard upon the spiritual plane within the range of his spiritual hearing.

TOUCH, TASTE AND SMELL. In precisely the same manner the remaining senses may be used by spiritual intelligences to convey impressions to the consciousness of the medium.

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Wherever this occurs he may, for the time being, enjoy the sense of spiritual touch, taste and smell, as well as those of sight and hearing.

DELUSIONAL INSANITY. Certain forms of so-called "Delusional Insanity" also fall under this form of neurotic mediumship.

TRANCE MEDIUMSHIP. The manifestations of trance mediumship are those which usually attract the largest amount of public attention. This is chiefly because they are of a more exaggerated and mysterious character, and for this reason appeal with added force to our human sense of curiosity. The phenomena of trance mediumship are many and varied. Those which are most familiar to the general public may be designated as follows:

SPEAKING MEDIUMSHIP. Under this form of control the medium, generally speaking, is thrown into the deep, lethargic trance. Wherever this occurs he is entirely unconscious of what transpires during the trance condition. The dominating intelligences take complete control of his voluntary physical organism and employ it as an instrument for the expression of their own thoughts and desires.

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Through this absolute subjection of the Will and voluntary powers of the medium the controlling spiritual intelligences are able to use his vocal organs at will.

MATERIALIZING MEDIUMSHIP. Under this form of control the medium is first thrown into a state of profound trance. Spiritual intelligences who understand the process employ *the vital and magnetic properties, forces and energies of the medium's physical and spiritual organisms, in conjunction with outside elemental conditions*, in such manner as to produce the phenomena of so-called "Materialization."

Every living, human, physical organism is a natural generator of physical magnetism and vital energy. In this respect it is closely analogous to an electric dynamo.

During the physically negative or passive hours of sleep this human dynamo is constantly engaged in generating the necessary magnetism and vital energy with which to propel the machinery of the physical body during the waking hours of the day. The moment an individual awakens from sleep he begins to draw upon this accumulated supply

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and continues to do so until sleep once more locks the doors of the storehouse and prevents further escape.

Physical magnetism and vital energy are constantly expended by the physical body during the waking condition of every individual.

While the medium is in the deep, lethargic trance state the physical body is in a negative or passive condition. In this condition it generates physical magnetism very rapidly.

While the physical body of the medium is in this negative condition spiritual forces may be so applied, by those who understand the process, as to draw off its physical magnetism and vital energy as rapidly as they are generated.

The liberated physical magnetism of a medium may be controlled by the action of the Will of one who understands the process by which this is accomplished.

When the medium is in a state of deep trance the spiritual controls who understand the process of materialization withdraw from the physical body of the medium all the physical magnetism and vital energy possible. To

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this they are able to add a sufficient amount of attenuated matter drawn from the surrounding elements to bring the whole compound within the range of physical vision. With this magnetic compound they are able to envelop a spiritual form and thus bring it within the physical view of the sitters. This constitutes what is known as "Materialization," as it is usually witnessed in the materializing seance.

Neither the Soul, however, nor the spiritual body of the departed is made visible to the physical eye. These are just as far from the sight of mortal eyes as they were before the "materialization" occurred.

The process of "spirit materialization" therefore, even when it is genuine, (which is very rarely the case), does not bring the spiritual world nor any of its inhabitants within the limitations of our physical sense perceptions. The only results of that process which are visible to the physical eye of man are entirely physical and not spiritual. True, the spiritual form and entity are back of the physical "materialization", or within it; but

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these are not seen nor sensed by the physical eye.

Spiritual controls who understand materialization are also able to use the medium's physical body as a "fashion form," and invest it with this materializing substance in such manner as to transfigure or transform it into the representation of many different personalities. This sort of impersonation is often practiced by unscrupulous spiritual controls, who find it less difficult than complete materialization.

OBSESSION. In its strict sense it is the complete possession and domination of a physically embodied individual by an outside intelligence. It involves complete trance control wherein:

The obsessing intelligence deliberately refuses to relinquish his control;

Or, the obsessing intelligence is unable to relinquish his control.

In either case the obsessed individual is under *complete trance control* and is wholly unconscious of what he says or does.

It is known to the medical profession and the public in general as Insanity.

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There are other forms of trance mediumship which might be mentioned, but the classes here designated will be sufficient to enable the intelligent reader to understand the principle underlying them all.

INDEPENDENT SLATE WRITING. This form of mediumship is of a composite nature and therefore does not fall entirely under any one of the general classes mentioned. It combines the elements of a number of them.

In this case the medium may be either conscious or unconscious, according to the intelligence of the spiritual controls using him. Two slates are bound together securely, sometimes with a small piece of pencil between them, but quite frequently without. Sometimes the medium touches the top or edge of the upper slate with the tips of his fingers. Other times the slates are left untouched by anyone until the message is completed. While the slates thus lie in full view of the sitter messages are written upon their two inside surfaces, or upon a sheet of paper where paper is placed between the slates before binding them together.

There are numerous variations upon the

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particular method here outlined, but these variations do not alter the essential process employed in the production of the messages.

TRUMPET SPEAKING. This is another form of mediumship which does not fall entirely under any one of the general classes above defined. It is also of a composite nature, involving elements of two or more of the simpler forms.

In this character of mediumship the medium and the sitters usually sit in darkness around a table or in a circle. A speaking trumpet is placed upon the table or within the circle for the use of the controls. When the conditions are right the spiritual intelligences are able to lift this trumpet from the table, place it to the ear of a sitter and whisper or speak audibly through it so that the sitter may hear with perfect distinctness.

SPIRITUAL TATTOO WRITING. This is one of the most interesting and unique forms of mediumship thus far developed. It is about the only one for which physical scientists have thus far found no explanation which is entirely satisfactory to themselves, upon a purely physical basis.

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The medium in this case, with rare exceptions, is an infant from one to three months old. The process employed by the controlling spiritual intelligences acts upon the circulatory system of the medium, and to this extent involves a control of the involuntary functions of the physical body.

By this control of the circulation of the medium his skin may be flushed to a deep scarlet or made perfectly white, as the blood is either forced to the surface or withdrawn from it, at the Will of the controlling intelligences. By their ability to thus control the circulation of the medium they are able to outline upon his body scarlet pictures or letters upon a white background, or white pictures and letters upon a scarlet background, with great facility.

By this method written messages may be made to appear upon the surface of the medium's body. Messages of this character have been received even explaining the process by which these communications are transmitted. This form of mediumship, however, is rare.

Other methods of applying mediumistic

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control in the transmission of spiritual messages might be mentioned, but for the most part they are but variations upon those here outlined. It will not be difficult, in the light of the foregoing illustrations, to understand that these various forms of mediumship may be combined into an almost unlimited number of composite forms and variations.

One of the invariable signs of a subjective, mental state on the part of a medium is a certain faraway, hazy, abstract, introspective or glassy stare of the eyes.

A gradual and progressive loss of memory of things present.

A growing inability to hold the mind intently, for any length of time, upon any subject which demands thoughtful study.

A growing inability to think consecutively or logically upon any subject which calls for analytical thought.

A growing inability to give undivided attention to an ordinary conversation.

An increasing tendency to lapse into a state of mental abstraction and introspection.

A gradual and progressive loss of Will-

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power and energy to perform hard mental labor of any kind.

A growing suspicion concerning the motives and intentions of those with whom he comes in contact.

An increasing sensitiveness to unimportant things.

A growing irritability of temperament.

Increasing nervousness.

A growing childishness and vanity concerning little things.

Increasing egotism and selfishness in almost everything that concerns the individual.

And finally, *a gradual decrease of the purely intellectual activities of the mind, accompanied by a corresponding increase of emotionalism and of the physical appetites, passions and desires.*

Whoever may be induced to undertake the development of any form of mediumship whatsoever, upon the theory that it does not affect the mind, is cruelly deceived.

CHAPTER XIX

AUTO-HYPNOTISM

There is no such thing as "Auto-Hypnotism."

"Auto" means "Self," and "Auto-Hypnotism," therefore, means "*Self-Hypnotism*."

This would convey the impression that it is possible for an individual to hypnotize himself. This seems to be the impression which those who employ the term intend to convey. It is the impression which the term conveys to the world, and it is the impression the public in general has obtained. It is possible for an individual to throw himself into a condition of artificial sleep, somewhat analogous to somnambulism. It is this self-induced, artificial sleep that has been improperly designated "Auto-Hypnotism."

This is not hypnotism in any form.

Let it be supposed that A is the owner and possessor of a magnificent jewel. Its value to him exceeds that of all his other material

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possessions combined. But it is his, and no matter what its intrinsic value may be, he therefore has the power, if not the right, to risk it or dispose of it as he will. He may even recklessly throw it away, and no one dares interfere.

Following a whim of his nature, he determines to try an experiment with this jewel to determine, in his own mind, whether or not there are burglars in the neighborhood. It is a hazardous experiment, so far as his possession of the jewel is concerned, and one which few men in their right minds would indulge. But it possesses the merit of affording a very effectual and satisfactory test.

Before retiring for the night he takes his precious jewel from its safety-deposit vault, unwraps it and places it in a conspicuous place in the middle of a table. He then moves the table near the front door, where it will be the first object seen on entering. He unlocks the door, so that anyone who will may open it, and then retires to a distant part of the house and deliberately goes to sleep.

A has opened the way to a most easy and successful burglary. He has prepared a most

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tempting situation which will surely induce the first unscrupulous individual who learns of it to enter his home and commit a crime against the laws of the land.

It is just possible that he may sleep soundly throughout the night and waken to find that his jewel remains undisturbed. If so, he would seem to be justified in assuming that his premises have not been invaded by burglars during the night. At least, no burglary has thus far been committed. His property is still there. This, however, would appear to be the result of his good luck rather than that of his good sense.

He repeats the experiment the following night, and upon waking the next morning finds that his jewel is gone. During the night, while sleep has encompassed him and shut his consciousness away from the objective plane of the physical world, someone has entered his home and taken unlawful possession of his property. In other words, a crime has been committed: "Burglary." So long as no second party entered upon the scene the crime of burglary could not be committed. It is a moral, legal and scientific impossibility for a

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man to commit this particular crime against himself.

To accomplish the crime of burglary it is necessary:

That there be at least two parties to the transaction.

That one of these enter upon the premises of the other.

That the party so entering take unlawful possession of personal property which does not belong to him, or which belongs to the owner of the invaded premises.

In like manner, the individual who throws himself into the artificial sleep which writers and authorities have erroneously designated "Auto-Hypnotism" has done nothing more than create conditions which make hypnotism an easy possibility.

He may, perchance, put himself in this unnatural condition and waken again without having come in touch with a hypnotist at all. In such case hypnosis, in its proper sense, does not occur. Why? Because no outside party has entered the domain of his individual life and taken possession of that which belongs to the occupant and rightful owner.

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No intruder or trespasser has entered the temple of the Soul and deprived the sleeper of his precious jewel—the power of Self-Control.

But let him repeat the foolish experiment often enough and the inviting conditions will sooner or later attract the attention of some passing hypnotist, who will thereupon enter and complete the process of hypnotism by taking possession and control of his Will, voluntary powers and sensory organism.

Reverting once more to the definition of hypnotism, it will be observed that it involves elements and conditions which are strangely and significantly analogous to those involved in the crime of burglary.

There must be at least two parties to the transaction.

One of these must enter the temple of the other, as it were.

The one so entering must take unlawful possession of that which of right belongs to the other party.

The interesting analogy between these two processes might, with value and propriety, be carried much further. But it is only intended

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at this point to suggest the one fundamental fact, that they both involve the commission of a wrong by one person against another. Both, therefore, involve a violation of law, for which offense there are corresponding penalties which must be inflicted upon the culprit.

The individual who thus throws himself into the artificial sleep invites thereby many results and conditions of which he is generally ignorant. Among others, he makes it easily possible for any one of the following results to obtain:

He may, unless interfered with, withdraw his consciousness from the objective plane of physical nature and in a perfectly conscious manner—through the medium of his spiritual sensory organs—see, hear and observe whatever may occur upon the spiritual plane within the range of spiritual vision, hearing and observation. His waking memory of all he has thus observed and experienced will be commensurate with the extent to which his consciousness still occupies and continues to register through the third physical brain. If the objective faculties alone are asleep upon the physical plane, all that part of the third

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brain lying back of and above the organs of perception is awake and active, and the waking memory will be clear and distinct.

He may go still further and withdraw all consciousness from the third physical brain. In this event he brings back to his waking consciousness no remembrance of what he may have seen, heard or observed through the medium of his spiritual sensory organs. To him it has been but a sound and dreamless sleep, often followed by the most intense nervous headache.

In either of the above named conditions the door is wide open to the hypnotist, from either plane of life, who may chance to pass that way. If it be a physically embodied hypnotist, he may enter the domain of the sleeper's Soul and take undisputed possession and control of the Will, voluntary powers and sensory organism of his subject, without the least possible resistance or opposition. In this event the sleeper becomes a hypnotic subject under the control of his hypnotizer, and can be made to produce such phenomena as the operator would be able to "suggest" or com-

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mand if he had obtained his control in the ordinary way.

It should never be forgotten that there are spiritual hypnotists as well as those yet in the physical body. Those spiritual intelligences represent all kinds and classes of individuals. The lower the type the more closely they approach the plane of the purely physical.

The ignorant and the vicious upon the spiritual side of life generally seek to attach themselves to earth's conditions as closely as may be possible. There are perfectly natural reasons for this desire, as well as for the efforts they put forth to accomplish its realization. Such an one as this is ever watchful for an opportunity to fasten itself upon one who is yet in the physical body.

The individual who enters into the artificial and abnormal sleep mistakenly named "Auto-Hypnosis" opens the door of his inmost life to these spiritual intelligences as well as to the hypnotist upon the physical plane. If his abnormal condition is observed and understood by an unscrupulous or ignorant intelligence on the spiritual side of life, such spiritual intelligence may, without the

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least difficulty, take possession and control of the sleeper's Will, voluntary powers and sensory organism, precisely as the hypnotist might do from the physical plane.

In this event the sleeper becomes a "trance medium," in the possession of a "spiritual control."

If such "control" refuse to release its victim, or if he should be unable to do so (which is quite possible among ignorant controls), the case is pronounced "insanity" by physicians of the regular schools and is known as "obsession" by The Great School of Natural Science. In this event the "Auto-Hypnotist" is sent to an asylum for the insane, where he is likely to remain until physical death comes to his release.

Self-Hypnotism, or "Auto-Hypnotism," is a scientific impossibility.

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CHAPTER XX

AUTOMATIC MEDIUMSHIP

Mediumship without mental domination is a scientific impossibility.

Those who comfort themselves with any hope, theory or belief at variance with this fact are cruelly deceived.

Perhaps none of the many forms of mediumship has contributed more to the popular errors concerning this subject than that known as the "Ouija Board," unless perhaps it may be the "Planchette," the "Psychagraph," or "Automatic Writing."

MUSCULAR MEDIUMSHIP. This general form of mediumship manifests itself in a wide variety of phenomena. Typical illustrations of this general class are:

THE OUIJA BOARD. The hand of the medium is placed upon the Ouija and allowed to rest lightly upon the tips of the fingers and thumb. The medium then places himself in as negative or passive a condition of

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mind as possible and awaits developments. Soon the Ouija begins to move about over the smooth surface. It moves from letter to letter of the alphabet, thus spelling out words and sentences with great facility. In this manner authentic messages from spiritual intelligences have been and may be received.

AUTOMATIC WRITING. Under this form of mediumship the medium places a pencil in his hand, rests his hand upon a slate or piece of paper in position to write, assumes a negative or passive mental condition or attitude, and then quietly awaits results. He is conscious of all that is passing about him upon the physical plane, and so far as he knows is in full possession of all his mental faculties and powers.

But while he thus sits with his mind possibly in a contemplative mood, perchance thinking of some subject entirely foreign to that of the mediumistic process, suddenly his hand begins to move. To his surprise, it may be, he observes it writes sentence after sentence upon a subject matter with which he is entirely unfamiliar. At first the process ap-

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pears to be slow and labored, but as the sitting progresses the hand moves with greater assurance and facility, just as if the operator were constantly obtaining better control of the instrument.

In the case of a beginner, the following conditions almost invariably obtain :

The medium is absolutely positive that his hand moves automatically. He is not conscious that its movements are in the slightest degree responsive to his own volition.

He has no conscious, anticipatory knowledge of what his hand is going to write.

He may be consciously thinking upon a subject entirely foreign to that with which the operating intelligence is concerned.

The message written by his hand under these conditions may, and often does, contain information clearly beyond the range of his conscious intelligence or knowledge.

All these facts naturally go to convince him that whatever the process may be, it is one which does not, in the least, interfere with his own control of all his mental faculties and powers.

He is ready to declare that his mind is en-

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tirely free from domination or control of any and every kind. And from the standpoint of his own conscious, personal experience his conclusion would appear to be entirely justified. Herein lies the subtle error.

It must not be forgotten that mediumship, like hypnotism, is a subjective, psychic process. Its primary, motive power is the Soul or intelligence of the dominating control. Those intelligent acts of the physical organism of an individual which are the results of the mediumistic process, are but reflex activities resulting from the action of one mind or intelligence upon another.

Nature has constituted each individual intelligence the motive power by which to operate the voluntary processes of his own organism.

Through this motive power alone can those organs of the physical body which respond to the Will be intelligently set in motion.

The intelligence which seeks to control the movements of any voluntary organ of another intelligent individual can do so *only by controlling the motive power* by which its owner operates it.

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The spiritual intelligence which controls the hand of a medium does so *only by controlling the motive power* by which the medium himself controls it when *acting independently*, namely, his Will.

But the medium insists that such action of the hand is the result of a purely automatic, physical process. He does this because he is not conscious of any act of Will on his part. In short, he maintains that it is impossible for him to act voluntarily without being conscious that the act performed is responsive to his own Will.

It is just here that the mind becomes diverted from the real principle involved in the mediumistic process. The acts of the medium's hand in what is known as automatic writing, considered from the standpoint of the primary impulse which inspires them, are not the results of his own volition. They are the results of an outside Will acting upon his own and through this channel upon the nervous organism which controls the muscles of the hand.

The primary, volitional impulse is that of the controlling intelligence and not that of

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the medium. This is precisely the reason the medium is not conscious of any relation between the acts of his hand and the impulses of his own Will. His Will acts automatically under the impulse of another Will. And because its action is automatic he is unconscious of it.

Suppose half a dozen or more individuals have met for the purpose of experimentation. They select from their number one whom we will designate as "A." This individual retires from the room and beyond the range of sight or hearing, so that he shall have no knowledge of what occurs during his absence. Those who remain agree among themselves that upon his return they will mentally compel him to perform some specific and definite physical act; say, that of placing his left hand squarely upon the top of his own head.

When all is agreed upon, A is brought into the room blindfolded so that he shall obtain no visible suggestion from anyone as to the act agreed upon. He is asked to assume a negative or passive condition of mind and offer no opposition to whatever impulses may move him. His companions form a circle

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about him and fix their minds upon his own. They center all the power of their combined Wills upon his own, constantly and intently willing all the while that he shall perform the particular act agreed upon.

Where the conditions are right, after a few moments of silent willing, A will slowly raise his left hand and lay it squarely upon his own head.

When asked as to the motive or impulse which prompted him to perform that particular act, he will almost invariably say:

That he was not conscious of any motive or impulse of his own mind or Will whatever.

That his hand appeared to him to move of its own accord, just as if impelled by a power entirely independent of himself.

If it were not for the prearranged conditions the subject in this case would almost invariably insist, just as the medium does, that the act of his hand was purely automatic, and that his mind and Will were absolutely free from domination or control of any kind. Nevertheless, the facts are all against him, for here is a purely mental process, known to be

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such by all the parties thereto. Will-power alone was the force employed.

In proportion as the Will of the medium becomes subject to the domination and control of outside, spiritual intelligences it loses the power of Self-Control.

In proportion as a medium loses the power of self-control his own Will becomes an automatic instrument under the domination and control of outside, spiritual intelligences.

In proportion as the Will of a medium becomes automatic in its action under the domination and control of spiritual intelligences, the medium himself becomes unconscious of the relation of his own Will to those acts which are the results of the automatic process.

When the medium's hand writes in the manner above indicated, *it is his Will that acts automatically, and not his hand*. His hand acts only for the reason, and to the extent, that *his Will responds automatically to the Will of his spiritual controls*.

The hypnotic subject and the medium are alike unconscious of all automatic impulses of their own Wills. To the medium, his hand

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seems to act automatically merely because he is not conscious of the action of his automatic Will to which it responds. It appears to be moved by an outside, independent impulse or force merely because the automatic action of his own Will does not translate itself to his consciousness at all.

It is true that in many instances the hand of such a medium writes words and sentences of which the medium has no anticipatory knowledge whatever, so far as he is consciously aware. He often does not know what his hand has written until he sees the written message or follows mentally the movements of his fingers as they write it out. These facts, which are fully admitted, would seem, upon their face, strongly to bear out the general impression among mediums that this form of mediumship is wholly automatic and does not affect the mind of the medium at all.

In both these characters of mediumship the medium almost invariably labors under the impression that he is entirely free from mental domination or control, and that the action of the hand in writing and spelling out the words is wholly automatic.

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If it be true that the hand of a medium cannot be moved by psychic process, except by controlling the Will of its owner, how is it possible for spiritual controls to move inanimate objects such as chairs, tables, and various other articles of furniture which have no Will to be controlled or acted upon?

To one who is not entirely familiar with the nature, action and office of physical magnetism in the economy of the human organism, it would appear that this question is unanswerable. But to one who fully understands the subject from the standpoint of personal demonstration the question almost answers itself.

In the case of inanimate objects, such as chairs and tables, there is no internal Will to be considered, and nothing internal to be overcome and conquered. In other words, there is nothing to interfere with the direct application of the magnetic energy of the medium to the object from without. *There are no natural barriers to be overcome save those involved in making the necessary magnetic conditions.*

When magnetic conditions have been estab-

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lished which enable the controlling, spiritual intelligences to move a table, let a two hundred pound man, who is not a medium nor in the least mediumistically inclined, stand upon it. Then ask the spiritual intelligences to lift both the table and the man, if possible. It will be found that the table with its two hundred pound weight upon it will rise from the floor with as much apparent ease and facility as if the table alone were being lifted.

After this has been done then ask the controlling intelligences to lift the man alone without the table. It will be found that they cannot move him in the least, nor will he be able to feel the slightest impulse of force applied to him.

Let the same individual sit at the same table. Place a pencil in his hand and then ask the spiritual intelligences to use his hand in the writing of a message. It will be found that they are entirely unable to move his hand or a single muscle of it, even though they are able to move the table under it weighing many times as much.

Let him lay the pencil down and then ask the controlling intelligences to use it alone in

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the writing of the message. Instantly the pencil will get up in obedience to the request and proceed to the accomplishment of its task with perfect apparent ease and facility.

Why can the spiritual intelligences lift the table with a two hundred pound man on it, when they cannot lift the man alone, whose weight is much less?

Because they are able to apply the magnetic forces of the medium, upon which they must depend, to the inanimate substance of the table without having first to overcome an intelligent and independent Will within it.

The human body is completely insulated, as it were, with an aura of physical magnetism which is under the control of its owner and inhabitant (*so long as he is not under mental domination and control*), while this is not the case with the body of the table.

Why can they not lift the non-mediumistic man alone?

Because he alone is master of the magnetic forces which act through and upon his own physical body. In order to turn these forces back upon him in such manner as to apply them to the lifting of his physical body they

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must first neutralize his own control over them. But they cannot control these forces except by controlling that within him which has dominion and power over them, namely, his Will. But he is not a medium, nor subject to mediumistic subjection or control. They, therefore, cannot control his Will. Hence they cannot control his magnetic forces. Hence they cannot lift his body.

For the same reason they cannot move his hand with the pencil in it, while they can easily move the pencil alone. To move the hand they must be able to control the magnetic forces which play through and upon it. To do this, however, they must control that within him which controls these forces, namely, his Will. But he is not a medium. Therefore they cannot control his Will. Hence they cannot move his hand.

Try these same experiments, substituting one of the mediums present in place of the non-mediumistic man. It will be found that the spiritual intelligences can lift the table and the medium together, or they can lift the medium alone. They can move the medium's

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hand with the pencil in it, or they can move the pencil alone.

This is only because they are able to control the *Will of the medium* and through this the *magnetic forces and energies of his body*. These forces, once under control by them, may be applied to the hand of the medium or to an inanimate object with equal effect. And so it is, that even the moving of a table by mediumistic means involves the control of some intelligent individual's Will to such a degree that his magnetic forces and energies may be diverted to that end.

There is no such thing as automatic physical mediumship. *There is no form of mediumship which does not act upon the mind of the medium to a greater or less degree.*

CHAPTER XXI

SUGGESTION

Every thought, every impression, every impulse of the Will projected by a hypnotist upon the consciousness of his subject during the hypnotic relation has, just as far as the hypnotic process is able to carry it, the force and binding effect of a definite and inviolable "Command." It is not presented to the subject for his consideration as an independent, self-conscious and rational intelligence possessing discretionary powers. It is not submitted to the rational judgment of the subject at all. It is not offered upon the theory that it may possibly be rejected. It is *forced* upon him under conditions which, according to the laws of Nature, make its rejection an impossibility.

Notwithstanding all this, it is called "Suggestion" by learned men who are wise enough to instantly discover many a less conspicuous error.

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It does not require a high degree of intelligence to understand that when one man fires a bullet into the brain of another he does not simply offer it as a "suggestion" to be taken under advisement and possibly returned with thanks. He projects it there to stay, regardless of the desires of the other party, because he has both the power and the Will to do so. The law of Nature, bound up in the explosive power of the powder back of it, is inexorable. No matter if he accompany the discharge of the weapon with the most polite and gracious "suggestion" possible, this cannot reduce the force of the charge, slacken the speed of the bullet, reduce its penetrating power, nor lessen its destructive effects. In other words, it cannot modify the results in the slightest degree. Under the conditions named he sets in motion a process by means of a power which, when once applied, produces an inevitable result.

It should not require the mind of a scientist to understand and appreciate the impropriety as well as the absurdity of calling this "Suggestion."

And yet, in essence, the term "Suggestion"

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defines, with as much scientific exactness and literary acuteness, the process by which one man lodges a bullet in the brain of another by the use of a revolver, as it does the process by which a hypnotist lodges an impression in the consciousness of his subject by an impulse of his Will. It is just as fitting, proper and scientifically correct to assert that a man may "suggest" a bullet into the brain of his fellow by the aid of a gun as that a hypnotist employs "Suggestion" as any part of the process by and through which he impresses his thoughts, impulses, desires and Will upon the consciousness of his subject.

Hypnotic-"Suggestion," for the purposes of this work, has been defined as: "A suggestion made by a hypnotist to his subject while the latter is under the hypnotic control of the former."

The word "Suggestion" in this connection, and wherever else it may be connected with the hypnotic process, is always equivalent to "Irresistible Impulse," or "Imperative Command," in just so far as the hypnotic relation exists at the time and under the conditions referred to.

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It is anticipated that as science becomes acquainted with the nature and effects of the hypnotic process the term "Command" will naturally supersede the term "Suggestion." Thus a terminology will ultimately be adopted which will convey to the world a definite and accurate understanding of the difference between voluntary and involuntary processes, between independent and subjective states of being, and between responsible and irresponsible conditions of individual intelligence.

For the purpose of distinguishing True Suggestion from Hypnotic-"Suggestion," the genuine has been designated as "Independent Suggestion."

Independent suggestion, accurately defined, may be said to be a suggestion made by one person to another while each is in full and undisputed control of all his independent, self-conscious and rational faculties, capacities and powers. That is to say, while neither is under hypnotic control. Each party acts independently of the other, and of his own free Will and accord.

Independent Suggestion differs from Hypnotic-"Suggestion" in:

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That neither party is under hypnotic control.

That each is in undisputed possession and control of all his own independent, self-conscious and rational faculties, capacities and powers.

That each applies his own individual intelligence to the subject matter under consideration and accepts the suggestion or rejects it, as the case may be, in accordance with his own independent judgment and of his own free choice.

That each is at all times individually responsible for having made his own decision as well as for the results of his own actions in accordance therewith.

Men of science have come to know that there are at least two very different and distinct methods by which an Independent Suggestion may be conveyed by one person to another:

By the usual means and channels of communication upon the purely physical plane, such as the voice, the facial expression, gesticulation, by written or printed words, signs, characters and symbols, as well as by tele-

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phone, telegraph, and other mechanical means and methods.

By mental processes alone.

For the purpose of indicating this important distinction the term "Telepathic Suggestion" has been employed.

Telepathic Suggestion has been defined as an Independent Suggestion conveyed by one person to another by mental processes alone, without the aid of the usual physical means of communication.

HYPNOTIC-"SUGGESTION." Let it be supposed that A undertakes to convey a Hypnotic-"Suggestion" to B. In order to accomplish the desired result he must invoke a process and a power which will first paralyze B's physical sensory organism and deprive him of the power of individual self-control. Through this method A obtains complete control of all the channels by and through which the consciousness of B may be impressed.

In this relation A becomes absolute master, and B becomes a helpless automatic instrument under the operation and control of his Will. When this relation of operator and in-

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strument has been fully established between them, A conveys to B what hypnotists are pleased to designate as a "Suggestion," but which, under all the conditions and circumstances, is, in the very nature of things, equivalent to an irresistible impulse or an imperative command. By the law of relationship thus established, B has no alternative but to obey just as far as the hypnotic process is invoked. This is called *Hypnotic*-*"Suggestion."*

INDEPENDENT SUGGESTION. Suppose that A, who is friendly to B, discovers what he believes to be an excellent opportunity for B to make a safe and profitable investment. Moved by the impulse of friendship, he goes to B and carefully lays before him all the facts at his command bearing upon the subject, and then suggests that B follow up the inquiry and look into the matter for himself.

A, having thus kindly and deferentially called B's attention to the matter and invited his favorable consideration of the same, feels that his mission of friendship has been fully performed. He goes his way and leaves B to investigate the matter for himself and accept

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or reject his suggestion in accordance with the dictates of his own free and independent judgment.

This is *Independent* Suggestion, conveyed by the usual physical means of communication.

TELEPATHIC SUGGESTION. Let it be supposed that A desires to acquaint B at a distance with the fact that he is perplexed and needs B's counsel and assistance. A desires to communicate the fact to B telepathically. He therefore goes to his room, where everything is quiet and nothing is likely to divert his attention. He places himself in a position and condition of complete physical relaxation, and then intently fixes his mind on B, charging it all the while with the earnest desire that B call and see him at once. At the same instant B obtains the impression that A is in distress and desires to see him. He immediately responds to the impulse and accordingly calls on A.

This is *Telepathic* Suggestion. It is *Independent* Suggestion by mental processes alone, without the aid of the usual physical means of communication.

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The various processes involved in the foregoing illustrations mark a radical distinction between what is known as Hypnotic-"Suggestion" and true, or Independent Suggestion.

Constant association of the word "Suggestion" with the thought of hypnotism, with hypnotic processes and hypnotic experiments, has invested it with a meaning which, so far as the facts are concerned, is purely fictitious and wholly misleading. Whenever and wherever a hypnotist employs the term "Suggestion" the reader is either led or permitted to infer that it means Hypnotic-"Suggestion." In fact, in the language of the hypnotist, the word has come to be but a synonym of hypnotism.

No more subtle error could be devised than that which is couched and concealed in the word "Suggestion" as it is employed in connection with Hypnotism and the Hypnotic Process.

CHAPTER XXII

NEITHER GIFT NOR POWER

There are no three words in the English language which are more entirely harmless and free from obloquy, when properly employed, than those which follow:

"GIFT." This word, when employed, is defined as "Anything given or bestowed," or "A special talent," etc. Its most usual synonyms are, "Present, donation, benefaction, boon, endowment, talent, faculty," etc. From these it will be seen at once that the term carries with it a distinct suggestion of good and nothing but good.

"POWER." "Ability to act. The exercise of a faculty. The employment of strength. The exercise of any kind of control, influence, domination or sway. Mental or moral ability to act," etc. Its usual and acknowledged synonyms are "Potency, might, force, strength, ability, capacity, capability," etc. When applied to the individual who is sup-

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posed to possess it, it conveys the distinct idea of merit, worth, desirability, value and individual power, all of which are good.

“DEVELOPMENT.” In its common acceptance this word means “A gradual unfolding. A formative process by natural growth. Improvement by natural processes,” etc. The word carries with it in its general use the unmistakable suggestion of progression and improvement by natural processes. It is associated with the constructive side of Nature’s evolutionary processes.

So numerous and conspicuously do these excellent qualities cluster about and so tenaciously do they cling to the mere words themselves that it seems almost impossible to understand how they could ever be employed to conceal a fallacy or befog the intelligence.

When the medium honestly and conscientiously speaks of his mediumship as a “gift,” the credulous, the unthinking and the unscientific take for granted that he uses the word in its usual and legitimate sense. They are led to assume that he is the possessor of “a special talent,” or that he has been the recipient of a “beneficent endowment” which God

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or Nature bestows upon only a select and favored few.

What are the facts? Mediumship is a subjective process on the part of the medium, and is so admitted. *There are no exceptions.* It is a dominating process on the part of his spiritual controls, and is so admitted. *There are no exceptions.* Any process which establishes a different relation than this is not mediumistic. Mediumship is possible only in proportion as the medium becomes an instrument under the domination and control of outside, spiritual intelligences. But he becomes such an instrument *only* in just so far as he *surrenders* himself, body and soul, to the domination of his controls. In exact proportion as outside intelligences control him and convert him into a medium, they rob him of his power of self-control.

From the standpoint of the recipient, mediumship represents nothing whatever in the nature of a "gift" to the medium. On the contrary, it represents only a loss of individual power. Instead of being the recipient of a valuable "gift," the medium *is robbed of his most valuable possession, the power of in-*

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dependent, self-conscious and rational volition upon which the power of self-control depends. Mediumship from the standpoint of the medium is a purely negative proposition. It is a self-surrender and not a "gift." If gift in any sense, it is a gift *from* the medium instead of a gift to him.

It is true that the negative quality of mind and Soul which forms the basis of mediumship may be, and often is, transmitted by heredity to some extent. In so far as this is true, in any given case, it may be said to represent a natural condition. To that extent it comes to the individual without effort on his part. It is just possible that this is the reason mediums themselves have come to regard their mediumistic tendencies as "gifts of nature."

However this may be, it must not be forgotten that insanity is also very often a "gift" in precisely the same sense. In like manner drunkenness and licentiousness may become "gifts." In precisely the same sense rheumatism, scrofula, cancer, consumption and various other ills and misfortunes are very often "gifts of nature." In the sense that these things are "gifts," however, they are those of

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which no man is proud, and they do not fall within the accepted meaning of the term at all. They are in no sense benefactions. They are not generous gratuities. They are not valuable endowments. On the other hand, they represent only human frailties and natural weaknesses. They stand for the absence of health, strength, virtue and individual power. We therefore do not call them "gifts." They are, in truth, but robberies.

When it comes to be generally known among the people that mediumship is only a negative quality as well as a negative quantity, and that it represents the absence of all that is desirable in individual life, mediums will cease to call it a "gift." It will then be given a name in accord with the facts. It will come to be known for what it is in reality—a deprivation, a robbery, a weakness, a detriment, a deterioration, a retrogression, a degeneracy, a devolution.

In like manner, mediums are wont to speak of their mediumistic "powers." Although this is done honestly in many instances and without intent to deceive, nevertheless it is misleading. It conveys to the casual student,

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the credulous and the unsophisticated, the unmistakable impression that mediumship really gives to the medium added powers. It conveys the idea that it makes him stronger in himself, gives him independent control over new forces and processes in Nature, and adds to his individual ability, efficiency and strength. It conveys all this, whereas, the exact reverse is true.

Every medium of intelligence knows and admits that in exact proportion as he becomes a medium he surrenders the power of self-control. In precisely the same proportion he becomes subject to the domination and control of outside intelligences. It is true that in one view of the subject the mediumistic process involves the development of "powers," but not those on the part of the medium. *All the "power" it develops is on the part of the dominating, spiritual controls.* Moreover, the power which the controls thus acquire is that power which enables them to rob the medium of his own natural rightful power of self-control.

The truth of all this is demonstrated in every phase of mediumship. From the be-

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ginning to the end the mediumistic process involves a continued loss of power on the part of the medium, and a corresponding acquisition of power on the part of his controls.

This strange and ingenious misuse of terms which is so apparent in spiritualistic literature involves an error so subtle that even mediums themselves appear to have become confused as to the principle back of the mediumistic process.

They often speak of clairvoyance as if it were a definite power possessed by the medium, whereas the exact reverse is true. The fallacy is so patent to those who understand the subjective process back of mediumship that to them it needs no explanation. But the great multitude who have relied upon the accuracy of the terminology employed, rather than upon a demonstration of the principle at the foundation of the mediumistic process, have been in the past and will continue to be in the future, grievously misled. It is especially important that they too should understand the true principle for the purpose of self-protection.

For the benefit of those who may not have

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personally demonstrated the error for themselves, the following facts, which are familiar to every medium, are here presented:

An individual who has become clairvoyant through the subjective process of mediumship does not see clairvoyantly whenever he so desires any more than does the hypnotic subject.

He is not able, as many suppose, to open his spiritual eyes at will and see whatever there is to be seen upon the spiritual plane about him.

He sees clairvoyantly, just as the hypnotic subject does, only when conditions are made for him by his controls.

He sees only those things which his controls desire him to see and which they actually place before his spiritual vision.

His spiritual vision comes to him without his knowledge of the process involved. It comes without an effort on his part. It comes and goes regardless of his own efforts or his own Will. *It is something over which he has no control whatever.* He may desire with all his soul to see. He may exert every power at his command to accomplish that desire. But

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his own volition unaided is without avail. His spiritual vision, so long as subjective methods and processes are employed, *will remain closed until it is opened for him by his controlling, spiritual intelligences.*

A vision is flashed before his eyes. He sees it for an instant and it is gone. The more he tries to see it the more quickly it evades him. Let him exert every power of his being to follow it. He cannot do it. In spite of all his individual efforts it passes from him. His spiritual vision opens and closes regardless of his individual Will or wish. It takes possession of him and departs from him in defiance of all his own powers. He is its plaything and not its master. It controls *him*. He does not control *it*. All the powers involved in the process are *upon* him and *not within* him.

The very attitude he assumes betrays the fact that his clairvoyance is anything but a "power" of his own. When he desires to see things upon the spiritual plane he places himself in a negative or passive condition of both body and mind, and then what does he do? Simply waits. For what? For his controls to do the rest. Without their co-operation he

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is helpless. He can no more open his spiritual vision of his own volition than he can change the course of the stars. He must await the pleasure of his controls. Unless they choose to make conditions for him he will remain spiritually blind until death shall remove the scales from his eyes.

And yet, he calls his clairvoyance a "power," thereby projecting the suggestion that it is a power which he controls, *whereas it is a power which controls him and to which he is only a subject*. By this gross misapplication of the word he inevitably conveys to the uninformed the mistaken impression that it is something over which he has perfect command and individual control. He thus erroneously leads them to believe that it is something which he can exercise at will. Thus they are deceived. In like manner the world in general has been deceived and is still deceived concerning many of the most important facts of mediumship and the mediumistic process.

With precisely the same degree of consistency it may be said that insanity is a "power," or that paralysis and impotency are "pow-

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ers," or that weakness, helplessness and bondage are "powers."

Mediumistic "development" is often spoken of in the same manner. The word is used in such manner as to convey the impression that mediumship is the result of a process of individual self-development. It is the exact reverse of this. The medium does not develop himself. *He is developed.*

All the developing work is done by his spiritual controls and not by the medium himself. He is developed in precisely the same sense that a patient is developed under the influence of an anæsthetic. He is "developed" into a condition of subjectivity which, to precisely the degree it exists, marks the surrender of his individual and independent powers.

While mediumship is at all times and under all conditions and circumstances a subjective process and invariably results in a surrender and sacrifice of individual powers on the part of the medium, this does not mean that all psychical development is mediumistic. Quite the reverse is true.

The words "gift," "power" and "development," whenever and wherever applied to

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the state or condition of the medium, are misnomers.

To the inversion and misuse of these terms in their relation to the mediumistic process is due a very large proportion of the confusion and misunderstanding on the part of the public in general concerning the principle back of mediumship and the subjective process.

Mediumship, from the position of the medium, is neither a "gift" nor a "power." It is the antithesis of both.

From the standpoint of the medium, it is not a "development." *It is a progressive suppression, retrogression and degeneracy.*

CHAPTER XXIII

POST-MORTEM HYPNOTISM

Up to this point the subject of hypnotism has been viewed from the standpoint of *physical* Nature entirely. But there is yet another, a *higher* and more comprehensive position from which to examine it.

If the facts thus far taken into account leave in the mind a possible doubt as to the destructive character of the hypnotic process that doubt will be dissolved by the added light of Natural Science.

It has come to be pretty generally conceded, even by men of physical science, that the physical body of man is but an instrument of the intelligent Soul which inhabits and operates it. It is, perhaps, not so generally understood and acknowledged that this intelligent entity, the Soul, continues to exist independently of the physical body after the transition called death.

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Such is the case. This is one of the demonstrated facts of Natural Science.

This, therefore, is the primary and fundamental fact which must be taken into account in the final determination of the merits or demerits of hypnosis as a therapeutic agent.

Those who are prepared to accept the fact of a life after physical death, even tentatively, will not hesitate to entertain, upon the same basis, its natural corollary, which is that whatever affects the essential individual, the intelligent entity, the Soul, is of vastly greater importance to him than that which affects only the temporary physical instrument of that intelligent Soul, the physical body.

Natural Science has not only demonstrated with absolute certainty the continuity of life after physical death. It has done much more than this. Among other things, it has studied the subject of hypnotism and Hypnotic-“Suggestion” (command) from the same high plane and point of vantage. It has analyzed the process and carefully noted the results from the planes of spiritual and psychical Nature. The facts of Natural Science, therefore, which bear upon this subject from

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the plane of man's essential being, the Soul, must be accorded their full measure of value and importance in the final solution of the great problem.

These are the facts which physical science has thus far almost entirely ignored. These are the facts to which the professional hypnotist never refers. These are the essential facts upon which alone the intelligent student must depend in his final analysis. *These are the facts upon which the cause of hypnotism and the professional hypnotist must ultimately stand or fall.*

The one primary and fundamental *fact* upon which all other facts depend for their correct reading is, that there is a "*Post-Mortem*" view of this question which cannot be ignored by those who love the truth, nor by those who desire to guard themselves and their loved ones from the insidious dangers which menace them under the seductive guise and fascinating names of "Hypnotism" and Hypnotic-"Suggestion."

It is a fact that The Great School of the Masters has followed the hypnotist and his subject into the realm of spiritual life

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which has been designated by the school of physical science as the "Unknowable." It has there gathered many additional facts of Nature bearing upon the subject which it is able to definitely formulate and present with unqualified assurance.

Hypnotism, in its essential nature, is a subjective, psychic process.

Its most direct and essential results are related to and registered upon the *Soul*, rather than upon the physical body.

Physical death does not necessarily break, destroy, counteract nor even mitigate the hypnotic relation when the same has been fully entered into and established upon the physical plane.

It is a well-known fact, fully established by oft-repeated demonstrations, to which hypnotists of all grades, kinds and schools will testify, that a "suggestion" or command given to a subject while he is in a state of profound hypnosis, to be executed or performed at some future time (commonly designated as a post-hypnotic suggestion), will be obeyed with absolute fidelity at the time and place and in the exact manner prescribed.

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An Hypnotic-"Suggestion" (command) may be given today to be executed by the subject a week, a month, a year, or even ten years hence, and when the time comes the command will be executed with perfect fidelity, even though the subject and the operator may at the time be thousands of miles apart, and the hypnotist may have forgotten the incident entirely.

The following carefully worded statement is quoted from the work of Prof. De Lawrence, fully sustaining every assertion made:

"Suggest to a subject while he is sound asleep that in eight weeks he will mail you a letter with a blank piece of note paper inside, and during the intervening period you may yourself forget the occurrence, but, in exactly eight weeks, he will carry out the suggestion."

"Suggest to a subject that in ninety days from a given date he will come to your house with his coat on inside out, and he will most certainly do so."

The deep and ominous importance of all this will be better understood when the further fact is known that, after a subject in a

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state of profound hypnosis has thus been given a command to be executed at a future date, and is then awakened, he retains no memory or knowledge of what has occurred during the hypnotic sleep. He has no knowledge that he has been charged with the execution of a command or "suggestion" of any kind. He immediately goes about his own affairs in a manner which would lead the *most acute detective or the most learned psychologist to infer that he is entirely free from all hypnotic influence and in a perfectly normal condition*. No one, in fact, would ever suspect that his consciousness has been irrevocably impressed with a "suggestion" (or command) which he is bound to execute when the time comes. He not only conducts himself after the manner of a free moral agent in full possession of all his rational faculties, capacities and powers, but if questioned on the subject would undoubtedly assert and maintain with strenuous vigor his perfect freedom from all hypnotic influence or control.

Notwithstanding all this, when the appointed time arrives for the execution of the

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post-Hypnotic-"Suggestion" or command, he goes and does the thing "suggested" or commanded to be done, with absolute obedience and with the utmost fidelity to every detail. The perfectly natural manner in which he conducts himself through it all would lead any intelligent observer, who did not know the facts, to infer that he was impelled by his own independent, self-conscious and rational volition. *Even the subject himself is under the impression that this is so.*

The fact remains that he is simply executing a "suggestion" or command which was given him weeks, months, or perhaps years before while he was in a profound hypnotic sleep of which he has no knowledge or remembrance whatever. Ask him why he does the particular thing commanded to be done, and in all probability he cannot tell you. Pressed for an explanation of the motive which impelled him, he will tell you that he simply felt an impulse to go and do that particular thing, and that he did it in obedience to the impulse without stopping to reason upon it or anticipate the results which might follow.

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Thus it has come to be known as a scientific fact that the hypnotic relation, once established, continues indefinitely. Not only this, it continues even though the hypnotist may have entirely forgotten both the subject and the incident in the meantime. It continues though the subject be wholly unconscious of the fact. It continues regardless of the Will, wish, memory or knowledge of either party, or of both. It continues though the parties be separated as far as the opposite poles of the earth. It continues without regard to time, place, distance or physical environment. It continues, in fact, unbroken and unabated until both shall come to recognize the law they have thus violated and shall, of their own volition, unite in a mutual effort to restore themselves to a normal relation. Even then it often becomes a labor of years on the part of both to return again to the condition of independence from which they started.

With these established facts in mind, those who know that there is a life beyond the grave, as well as those who honestly believe that there is such a life, will readily under-

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stand and appreciate the horrible truth that even physical death is, of itself, *no barrier to the operation of this subtle and mysterious power when once the hypnotic relation has been fully entered into.*

This is but another demonstration of the seemingly universal continuity of natural law.

Every law of individual life upon the plane of physical Nature has its correlation upon the spiritual planes of being. They are but the same laws running through all the varied phases and conditions of Nature. The laws of spiritual life are but an extension or continuation of the laws of life upon the physical plane.

More accurately speaking, the laws of physical life are but an extension or continuation of the laws of life upon the spiritual planes.

As a natural sequel of all this, it has been found that in every instance where the hypnotist survives his subject upon the physical plane the disembodied subject is still irrevocably bound by the same immutable and inexorable law which bound him upon earth. He is thus bound regardless of his own Will

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or desire. He is so bound notwithstanding the physically embodied hypnotist may be entirely ignorant of the fact and quite unconscious of the bond. This strange bondage continues throughout the lifetime of the hypnotist, and during this period, however long or short it may be, the subject is known upon the spiritual planes of life as an "earth-bound" Soul.

What could better define his real condition? *He is, indeed, "earth-bound," in the most exact and literal meaning of the term.* He is compelled by the subtle and overwhelming power of that mysterious force to walk the paths of earth in expiation of his offense against the primary and fundamental law of his individual being.

Not only this, in an agony of protest born of suffering and repentance, he is compelled to dog the footsteps of his self-appointed human master through all the varied scenes and experiences of that master's earthly career. He is compelled by this law of association to look upon his hypnotist in all the deformity of his perverted and distorted human nature. Added to all this, he is bound by that mys-

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terious bond to stand in mute and helpless agony and see the chains of abject servitude forged about the Souls of other victims.

And so the narration of actual, known results and conditions might be continued, until the brain is weary and the heart is sick, but the cry of the Soul rings louder still that the end is not yet.

The final reckoning is reserved for that time which cannot be avoided, when physical nature and human flesh shall no longer conceal the truths of the Soul.

In that hour when the hypnotist shall stand face to face with his subject upon the lowest plane of spiritual life—the Magnetic Field—and both shall come to recognize the immutable and inexorable law of individual responsibility, this is the real beginning of mutual retribution.

For they stand together upon the path which leads into THE WAY OF DEATH.

CHAPTER XXIV

MARTYRDOM

Mediumship is a martyrdom. It is a martyrdom both cruel and unnecessary. The cause which it is supposed to represent neither needs nor demands martyrdom of anyone.

The pitiless deceptions and relentless brutalities practiced upon the honest, simple-minded and credulous mediums *by unscrupulous, selfish and vicious spiritual controls, in order to insure their willing and continued submission to the mediumistic process*, should command the generous sympathy and unfeigned pity of every honest lover of fair play. It should also stimulate an indignant protest in the mind of every one who has even the most limited appreciation of what we know as common decency and honor.

The experience of mediums themselves and the observations of every honest and intelligent student and investigator of mediumistic

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phenomena all bear eloquent testimony concerning the intellectual and moral status or level of the average spiritual control.

The question has often been asked why it is that the "departed spirits" of American Indians constitute so large and important a percentage of mediumistic controls.

The American Indian is essentially a "child of earth." His intelligence, habits of life and standard of morality are such that when he passes to the "Happy Hunting Ground" the Universal Law of Gravity binds him very closely to the plane of physical nature. He finds himself among that vast and innumerable multitude known to science as "earth-bound" Souls. He is, by the very law of his being, brought into close touch and intimate relationship with men and women upon the physical side of life.

He is not slow in learning the important fact that through the power of hypnotism he may, by the exercise of his indomitable Will, gain control of the physical organism of some physically embodied individual and through this as an instrument find the means of partially gratifying the grosser appetites, pas-

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sions and desires of his nature. He therefore finds him a "medium," to whom he attaches himself, and by the power of his imperious Will subjects to his domination and control. Through the physical organism of his medium he finds the channels through which to partially gratify his baser nature. By means of a subtle fiction he appoints himself as his medium's "spiritual guardian," and thus establishes a relation which is satisfactory to him, only in so far as it enables him to gratify his own personal desires.

The question is also asked why it is that the standard of intelligence and morality among mediumistic controls is, on the average, so much lower than that of the medium, and why do they practice so much wilful deception and deliberate dishonesty.

The answer (usually given by the spiritual controls themselves through the lips of their mediums) is to the effect that they are unable to use the organism of the medium with perfect facility. They claim that the mind of the medium often asserts itself, to a certain degree, and says things, or causes them to say things, which they do not intend to say.

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While this would appear to have an element of plausibility in it, it is nevertheless an ingenious falsehood invented for the express purpose of covering a deliberate fraud which the medium would not tolerate if he knew it.

A significant fact is that the spiritual controls never attempt to correct these falsehoods of their own accord. They invariably wait until they are caught in them and then attempt to shift the blame upon the innocent and helpless medium who is entirely irresponsible. This is both cowardly and unjust.

The coarse, the vulgar, the licentious, the dishonest, the ignorant, the vicious, the vainly ambitious and the immoral in general who pass from this life, under the operation of the Universal Law of Gravity, find their immediate abiding place in the Magnetic Field. They are therefore closely bound to the plane of physical nature for the time being.

They find themselves still possessed of the same appetites, passions, desires, habits, selfish ambitions and propensities in which they were most intently absorbed while in the physical body. Many of these they are unable to gratify from spiritual nature alone.

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They find, however, that through the hypnotic process they are able to attach themselves to those yet in the physical body. By so doing they are able to obtain partial gratification of their evil passions and vicious habits through the physical organisms of their subjects. For this purpose, and this alone, they adopt the profession of spiritual controls. They then proceed to locate mediums whom they can control, and through these they educate others. By the aid of the mediumistic process they are able to find partial gratification of their grosser appetites, passions and desires.

In order that they shall not unwittingly disclose their real designs and thereby incur the hostility of their mediums, they adopt the cunning pretense of unselfish devotion to the cause of spiritualism. By this means they beguile their mediums into a willing submission and a ready co-operation. It is not infrequently the case that more than one hundred spiritual controls use the same medium regularly to obtain gratification of their various evil passions and selfish desires. The world in general knows nothing whatever of

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this phase of mediumship, save as the results are registered upon the life of the medium. Even the medium himself is often deceived as to the purpose, though fully aware of the harmful results to himself. Like the patient martyr he is, he accepts his degradation as a duty in the mistaken belief that it is for the benefit of humanity.

A Mr. W. was a successful business man. He was a man of fine intelligence, finished education, unimpeachable moral character and a devoutly religious nature. Through the practice of asceticism and the introspective tendencies of an emotional religious devotion, he gradually fell into a negative condition of both mind and body. As a result he became extremely sensitive to his spiritual environment.

As often occurs under similar conditions, he at length began to hear a voice "from out the silence." It spoke to him, called him by name, and told him that the voice he heard was indeed the voice of the Son of God, the Lord Jesus Christ. To him who had prayed to the Master daily for many years, this seemed the most natural thing in the world.

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It came as if it were a direct answer to prayer. It appealed to his religious sense and satisfied his emotional desires.

After the voice of the "Master" came other voices. Those of Moses, Aaron, Elijah, Paul, Peter, John, Thomas, Luke, Matthew, Mark, Joshua and many others of the prophets, apostles, disciples and wise men of religious history became familiar to him and conversed with him daily.

This all appealed to his sense of the "eternal fitness of things," and was accepted by him with absolute sincerity and good faith as the truth and nothing but the truth. He was taught to believe with all his heart that he was the specially chosen instrument of God the Omnipotent for the re-establishment of His kingdom upon earth.

He left his business, gave up everything else and submitted himself in perfect faith to the guidance of the "Master," as he verily believed. Day and night he spent in what to him was sacred communion with the mighty men of old, as well as with God Himself. They told him many wonderful things (concerning matters and things which were quite

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beyond the possibility of his verification or disproof). They unrolled to him the scroll of the heavens, as it were, named the stars and the inhabited planets and gave him the names of all the planetary rulers of the universe, with all of which he became as familiar as with the names of his nearest earthly friends and acquaintances. They opened to his fevered imagination the great book of divine mysteries, and thus kept his attention riveted and his interest transfixed.

At length the strain began to tell upon him. He grew physically weak and nervous and debilitated. He realized that he was breaking under the continued tension. This was the moment for which his controls had patiently waited. They told him the work they had for him to do was more than his physical body could endure without stimulants. He must have liquor. He must drink and drink freely in order that he might be able to endure the strain of the mighty work before him. In the name of the "Master" he was commanded to drink, but with the assurance that it was only a sacramental service required of him in order that he might do his appointed work,

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and thereby become worthy to receive still more important secrets from the great storehouse of universal wisdom. To him this was law. He began the use of liquors as a sacramental stimulant. For three years he did nothing but drink "to the glory of God" and listen to the wonderful teachings of the "Master" and His chosen people.

At the end of this time he was as pitiful an object as human eyes ever beheld. Bloated to almost double his normal size, skin parched and fiery red with the fever of alcoholic fire, eyes bloodshot, bleared and wild with an unnatural agony, and yet with a faith unshaken and a Soul ready for the tortures of even a more terrible hell, if but the voice of the "Master" should demand it.

Was this man insane?

No. He was as far from insanity as is the average physical scientist who denies the existence of another life, or who, admitting the possibilities of another life, denies that the establishment of such a relation is a possibility. He was simply deceived as to the identity of the intelligences with whom he had come into personal communication, just as

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the scientist is deceived as to the possibility of such an experience, or as the unsophisticated farmer is deceived by the confidence man.

Why are this intelligent man and the physical scientist both deceived concerning that which lies beyond the veil of physical nature? Merely because neither is able to see behind that veil. The spiritual sense of sight would enable both to apprehend the truth and thus avoid deceptions.

His controls approached him through the spiritual sense of hearing alone. They did not develop his spiritual sense of sight. Why? Because this would have enabled him to detect the fraud they desired to practice upon him.

Had Mr. W. been able to see his controls, as the writer was able to see them, he would have known at once that the voice of the "Master" was but the voice of an ex-drunkard, who upon the physical plane of life had been a prominent and brilliant lawyer, but who had fallen a victim to the habit of drink, and had died in a delirium of drunkenness. In the voice of "St. John" he would in like

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manner have recognized that of an ex-physician of some note who had died from the same cause. The various prophets, apostles, disciples and wise men would have been disclosed to him as so many other like individuals who had passed to the spiritual life burdened with the weight of evil passions, appetites, desires, habits, ambitions and propensities which they had permitted to control them during their earthly lives. *For this reason the spiritual eyes of their victim were kept carefully and securely closed.*

They approached him along the lines of least resistance, namely, his religious convictions and personal vanity. Why? Because they understood the overwhelming force of these elements of his nature. They knew that if, through the subtle power of credulity, they could impress him with the conviction that he was the specially chosen instrument of God for the accomplishment of some great and exalted work, they could hold his interest and command his willing and continued co-operation. Through this course they could make him a willing instead of an

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unwilling sacrifice. And their judgment was correct.

What has been said concerning the habit of drink may be said with equal truth concerning every pernicious physical appetite, passion, desire, habit, ambition and unrestrained inclination of human nature. To the exact extent they become fixed and permanent demands upon the Soul and govern the lives and conduct of men in the physical body they are carried into the spiritual life at physical death and must be conquered from that side of life if at all.

Numerous instances have come under the personal observation of the writer wherein the efforts of vicious and degraded spiritual intelligences, to gratify their licentious passions and desires, through the mediumistic process, have resulted in the complete downfall of the medium. The methods employed by spiritual controls along this particular line are such as would horrify the most degraded and abandoned profligate of earth if he could but witness them. There are no words in which to portray the hideous picture.

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A large percentage of prostitution, among both men and women, is due to the pernicious interposition of outside, spiritual intelligences. It is true that in every instance the undeveloped possibilities are in the individual himself. But if left alone to contend with them he might be able to control his vicious tendencies and hold in check the lawless impulses of his baser nature.

It must not be inferred from the foregoing that mediumship is an institution established and maintained exclusively by vicious spiritual intelligences for the sole purpose of enabling them to satiate their unconquered and unsatisfied appetites, passions and desires of the flesh which they have carried with them into the spiritual life. Neither must it be understood that all spiritual controls are criminally vicious and wilfully dishonest. There are undoubtedly spiritual intelligences who honestly believe they are doing a great work and rendering to the world a valuable service through the exercise of spiritual control.

Mediumship opens a comparatively easy method of bringing the two worlds within speaking distance of each other. Spiritual

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controls who have this purpose only in view do not consider that the mere matter of method is of vital significance or importance. Mediumship is the easiest and in most instances the only method or process known to those who employ it. Many of these understand and fully recognize the destructive nature of the mediumistic process, but they do not understand the remedy for it.

To them the sacrifice of a few thousand mediums annually seems a small thing as compared with the supposed benefits to accrue to humanity in general therefrom. They know that thousands of missionaries of earth are annually suffering martyrdom to carry the cross of Christ into heathendom. Why, then, should anyone seriously object if they add a few more individuals to the number of candidates for canonization? This reasoning isn't bad. It is fully up to the logical level of much of the philosophy and religion by which mankind is governed today all over the world. *It is nevertheless all wrong just the same.*

Suppose a band of Sioux Indians were living upon a near-by reservation where they

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were perfectly free to give expression to all the savagery and depravity of their Indian natures. Suppose they were all professional hypnotists, how many of the men and women who are today practicing mediumship would be willing to submit themselves to the domination and control of such a band, or of any single member of it? It is safe to say, not one. Why?

Because they understand enough of human nature to know that any individual is in a much safer, healthier and altogether better and more respectable condition and state of being while in his own right mind and in the rightful possession of his natural faculties, capacities and powers than he could possibly hope to be in the hands and under the absolute mental domination and control of the wisest and best Indian on earth.

An Indian upon the spiritual plane is only an ex-human Indian. He is identically the same intelligence, neither better nor worse, neither wiser nor more honest. Why, then, should we permit him to control us from the spiritual plane when we would only run from such a proposition on earth?

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Suppose an adjacent room is filled with people, some of whom are known to be of the most depraved and vicious character. The proposition comes from the room in a general way that among the number therein are several individuals who will undertake to hypnotize anyone who will submit himself to them for that purpose.

How many people now living would accept the invitation without first knowing something of the character of the individual who is to do the hypnotizing?

This is precisely what every individual does who sits for mediumistic development. He knows absolutely nothing concerning the character, individuality, knowledge, virtue, honesty, morality or purpose of a single intelligence to whom he is submitting himself as a subject.

He is offering himself, body and Soul, to the veriest strangers without even so much as an introduction, an inquiry or a credential of any kind.

The most degrading part of it all is in the fact that perhaps ninety-nine out of every one hundred of those who would control him,

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if they could, are those with whom upon earth he would have deemed it a lasting disgrace to associate upon terms of equality, to say nothing of becoming their pliant and willing subject and tool.

It would seem almost inexplicable that this phase of mediumship, which is so apparent to every one who thinks, should have made so slight and so indifferent an impression upon the minds of those who are in position to understand something of the nature of the mediumistic process and of the subjective principle involved.

It may be accepted as an axiom of spiritual life that no spiritual intelligence, to whatever sphere he may have attained, from the first to the thirteenth, who has learned the meaning and the results of the mediumistic process, and who is honest, will ever subject any individual of earth to the blighting influence of mediumistic control.

Whoever does so thereby convicts himself of either gross ignorance, deliberate dishonesty or unconscionable immorality. For whoever understands the true character of the mediumistic process and the nature of its in-

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evitable results knows that it is but an expression of *The Destructive Principle of Nature in Individual Life*, and that it leads ever and always to THE WAY OF DEATH.

CHAPTER XXV

THE DEVELOPING CIRCLE

The proper number of individuals organize themselves into what is known as a "*Developing Circle*" or "*Spiritualistic Seance*" for the purpose of developing into mediums as many of their number as may be possible. Assuming that they are under the guidance and direction of spiritual intelligences who are familiar with the conduct of such enterprises, they receive, in substance, the following specific instructions from their spiritual guides:

Agree upon a regular evening and meet as often as once each week, always on the same evening of the week. Fix a definite hour for sitting, and begin each sitting promptly at the moment agreed upon. If you ask why this exceeding promptness, it is only necessary to remind you that this is as much for our benefit as it is for yours. We who are upon the spiritual plane are as busy as you who are

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upon the physical. We have duties to perform and obligations to discharge analogous to your own. The performance of these duties and the discharge of these obligations require both time and labor here as they do there. We upon the spiritual plane must therefore accommodate ourselves to these sittings, just as you upon the physical plane must do. In order that we may so arrange as to be with you and do the developing work, we must know in advance just when the meetings will be held, so that other duties and obligations may not interfere. Inasmuch as we do all the work, while you have only to meet and give us the opportunity, it is not asking too much to insist that you meet at a definite and regular time and begin your sittings promptly at the moment agreed upon, so as to consume as little of our time unnecessarily as possible.

Select a definite room in which to hold your sittings and always meet in the same room. There is a very exact and scientific reason for this instruction:

Physical magnetism is an important factor in the development of mediumship. In order

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to accomplish rapid results and waste neither time nor energy, the room in which the sittings are held must become thoroughly magnetized with the physical magnetism of the physical sitters and the spiritual magnetism of the controlling intelligences. This requires time. The first six or seven sittings are often required to create a sufficiently strong magnetic atmosphere in which to work with effect. But a room once thoroughly magnetized remains charged for many days. If the sittings are held in a different room each time all this work of magnetization is lost. The time and energy necessary for the actual developing work must be spent at each sitting in creating a new magnetic atmosphere and environment. Therefore hold your sittings in the same room.

Until development is well advanced hold all your sittings as nearly as possible in absolute darkness. Why? Because the development of mediumship is a purely negative process on the part of the medium. Darkness is the negative pole of light. It is a necessary part of the environment and condition in which to work upon a "negative." Just as

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the photographer must have a "dark room" in which to "develop a negative," *so must we have a "dark room" in which to "develop our negative" (the medium)*. In the midst of darkness physical vision is cut off. In proportion as the objective physical world is removed from the individual consciousness the mind becomes introspective and passive. As the mind becomes passive the whole condition of the individual becomes negative. The object of the sitter should be to attain as nearly as possible a state of absolute negation. In so doing he assists to "develop a negative" instrument for the accomplishment of our purposes. Darkness strongly contributes to that end. Therefore sit in darkness.

Dismiss from your thoughts, while you sit, every disturbing suggestion, and bring your minds into as perfect accord as possible. Nothing contributes to this result more than soft, sweet music. Music is exclusively a vibratory process. Those who sit under the spell of the same music are unconsciously brought into the same state and condition of vibratory activity as far as music may influence them. To obtain the most powerful re-

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sults, however, the sitters should never be performers. They should take no part in the production of the music. To do so requires a certain amount of thought and effort on the part of the performer. *Both thought and effort are active processes and are, therefore, inimical to the negative condition necessary to the development of mediumistic control.* For these reasons, among others, the music should be furnished by those who are not members of the developing circle.

When you sit arrange yourselves in a circle in such manner that those of you who are of the negative type or tendency shall alternate with those of you who are of the positive type. Sit with your feet slightly separated and resting squarely on the floor. Join your hands in such manner that the right hand of each sitter shall rest upon the left hand of his next neighbor. When the hands are so joined either rest them upon your knees in an easy position, or lay them upon a circular table. The purpose in keeping the feet slightly separated is to throw the full force of the current through the hands and thence into the brains of the

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sitters, where it must be centered and employed in the developing process.

When you have fully conformed to all these instructions, *then sit quietly, resign yourselves to us without fear, hostility, doubt or protest of any kind, and wait. We will do the rest.* But we cannot develop a medium at a single sitting. Give us time. Be patient and wait. Do not ask questions. *Do not even think, if you can prevent it, but simply wait.*

Assuming that a circle has been completed in conformity to these instructions, a strong current of physical magnetism flows from hand to hand of the sitters, always from right to left about the circle. The law of magnetism is that (except when under control of the Will) it flows from the left hand; that is to say, from right to left about the circle. Scarcely a circle is ever thus formed, but one or more of the sitters, and oftentimes all of them, will be able to feel the magnetic current with perfect distinctness.

One who possesses the power of independent, spiritual vision is able under these conditions to observe with wonderful distinctness the strong, luminous current of magnet-

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ism as it courses in an endless chain about the circle. To such an one the following most interesting phenomena are distinctly apparent:

This current of magnetic light makes a complete chain about the circle. But it appears to make the physical nerve centers its depots, relay stations or storehouses of energy. The unbroken stream of magnetic light passes from hand to hand and thence along the arm, forming a great, round, luminous cord. From each armpit this luminous rope spreads out into a fanlike form until it connects with the central nerve of the spinal column. Thence it converges at the base of the brain, from which point it illumines the entire skull with an intense brilliancy. Thus each head in the circle becomes a center of magnetic energy, and to the eye of one who has *independent spiritual vision* appears like a great round ball of radiating light.

In this position and under these conditions the sitters surrender themselves unreservedly to the Will of their (to them) invisible controls and await with calm complacency the results of the "developing" process.

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It is now the privilege of one who is able to speak from personal observation to explain this "developing" process as it is conducted by spiritual intelligences who are known and aptly designated as "spiritual controls."

The "controlling band"—as they designate themselves and are familiarly known to mediums in particular and to spiritualists in general—are generally under the guiding direction and supervision of some one intelligence usually selected by them from among their number for that purpose.

When the sitters are in proper position and condition for work the controlling band usually arrange themselves in a larger circle, enclosing them in such manner that the joined hands of the controls rest directly upon the heads of the sitters. In this position their hands meet at the several magazines, or depots of magnetic energy, immediately over the nerve centers. This enables the spiritual intelligences to voluntarily control and manipulate the magnetic current with the most perfect facility. In this relation they are able to center the full force of the current upon any one of the sitters they may desire.

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They now proceed to their preliminary experimentation. The directing control selects from the sitters the individual who appears to him most likely to become an easy subject. He directs his assistants to turn the magnetic current upon the brain of this particular sitter, in such manner that it shall pass through the three brains in the inverse order of their evolutionary development. *The current is applied to the sitter's forehead in such manner as to pass directly through the objective organs of the third brain, which lie immediately above and back of the eyes. Thence it is caused to sweep backward and downward through the secondary and primary brains in the order named.*

The exact part which this magnetic current plays in the controlling process depends somewhat upon the particular form of mediumship sought to be developed. Let it be supposed that the experiment is for the purpose of developing trance control. In this case the current is surcharged with the "suggestion" of submission and sleep. If the sitter should prove to be a tractable subject the effect upon him will soon become distinctly

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apparent. A sense of drowsiness creeps into the brain. He begins to lose control of his objective faculties, and then of his nervous and muscular organism. His hands and arms begin to quiver and tremble as if charged with a strong current of electricity. In many instances violent muscular spasms and involuntary contortions follow, as if the sitter were in a death struggle with a powerful and merciless enemy.

Gradually the muscular contortions cease. The tension of the nervous organism relaxes. The head falls upon the breast. The body settles into a reclining position, and profound trance ensues. But the magnetic current is still permitted to course through his already paralyzed brain. *Upon this vital current the controlling intelligence is able to ride into the inmost consciousness of the sleeping subject, as it were, and there voluntarily assume control of the Will, voluntary powers and sensory organism of the subject.*

This relation once established, the imprisoned Soul is but an automatic instrument under the Will of the intelligent control. By and through this control over the Will and

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voluntary powers of the medium a spiritual intelligence is able to use the physical body of the medium as if it were his own. Every impulse of his Will is executed by the physical organism of the medium with absolute fidelity. He may speak, laugh, sing or cry through the vocal organs of the medium, or write through his hand, or perform any other act he may desire, by controlling the medium's Will and voluntary powers.

When deep, trance control has been once established it may be passed from one spiritual intelligence to another without in the least disturbing the trance condition. Even those of the sitters who are unable to witness the process from the plane of spiritual vision are nevertheless able to detect from the expression, tone, manner, gesture and language of the medium when these changes occur. A single medium in this condition has been known to pass under the successive control of more than a hundred different spiritual intelligences in a single evening, and in so doing clearly identify to the sitters that number of distinct and recognizable personalities. Hypnotists who understand the process may,

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in like manner, pass the control of their subjects from one operator to another without disturbing the trance condition.

In one instance which came under the personal observation of the writer a boy of six years was the medium. During a single hour, while under trance control, this infant spoke fluently nine distinct and different languages, with eight of which he was unfamiliar, and six of which he had never heard spoken. The writer was the only person out of the fourteen present on that occasion who, from the physical side, was able to observe the process upon the spiritual plane. He desires to state here, for what it may be worth to the individual reader, that he not only witnessed this process, but that in every instance the spiritual control thus speaking through the medium appeared to him to represent the nationality of the language spoken, with one exception; and that among the parties present on the physical plane but four distinct nationalities were represented.

CHAPTER XXVI

REVIVALISM

Some years ago the writer attended a revival service. It was conducted by one of the most eloquent and enthusiastic revivalists of the country. From the results of his work it would appear that he possessed the ability to play upon all the strings of emotional human nature at will. His stock of pathetic stories seemed inexhaustible, and the manner in which he employed them as fuel to warm up the emotional sympathies of his hearers was both dramatic and artistic as well as highly entertaining.

A "mourners' bench" was provided in the foreground, where "sinsick" souls were urged to go and kneel for prayer. Those who went were supposed to be "under conviction." These constituted the specific storm center of interest and effort. The special purpose was to carry them to the point of "conversion."

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This was the goal toward which all effort tended.

A choir of sympathetic voices sang and chanted pathetic hymns, and all things combined to excite religious enthusiasm and emotional fervor.

The Revivalist preached, then prayed, then exhorted, then told pathetic stories. The choir sang. Then followed more preaching, praying and exhortation, with more pathetic stories and songs. This continued with an ever-increasing enthusiasm, until the atmosphere seemed to vibrate with intense emotion.

Gradually men and women began to give way to their emotions. One after another they found their way to the "mourners' bench," where they knelt to pray and mourn over their sins. In the midst of prayers and songs and exhortations and agonizing groans and ecstatic shouts *they worked themselves and each other, and were worked, into a state of emotional frenzy.*

When, through the effects of emotional subjectivity, an individual felt himself distinctly in touch with the spiritual plane of intelligence, he sprang to his feet and proclaimed in

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ecstatic shouts that he was "saved." In some instances, *the individual fell prostrate upon the floor in a condition of trance*. In this event he was removed and cared for by those whose intelligence was still intact.

Through the process of emotional subjectivity many were thus brought into direct contact with the spiritual plane. They were thus conscious of definite spiritual experiences. For the time being they felt that they were in the atmosphere of another world, and so they were. This to them meant "salvation." All their effort had been to receive some "sign" which should be to them a token that their sins had been forgiven. This touch with the spiritual world answered to them as the "sign" for which they had labored and suffered. It therefore had but one meaning. It was the tangible and therefore unmistakable evidence of "salvation." It could mean nothing else. And thus, "many were brought to Christ," and the revival was deemed a great success.

Those who assume to assert that the experiences of these good people are but the results of imagination are grievously mistaken. Their

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experiences are *genuine*. Not only this, they are *spiritual experiences*. The fact that they are interpreted by the individuals as direct communications from God is not to be wondered at. This is precisely what anyone else would do under the same conditions. Many are thus "converted," and many more receive what to them is "sanctification" or the "second blessing."

It was the writer's privilege to spend a week in the company of a prominent revivalist of the East, who is well known from one end of the country to the other as a man who possesses "the power" to an unusual degree. During the course of the acquaintance, in response to a line of inquiry, he stated that he seldom made any definite or special preparation for his meetings. He had found that he seemed to do better work when he trusted entirely to "the inspiration of the moment." It was his custom to enter upon a revival meeting with just one central purpose, and that was to "Work 'em up, work 'em up, and keep right on working 'em up," until he got them to "climbing over each other to get to the mourners' bench."

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With much enjoyable enthusiasm he recounted an instance wherein he succeeded in rousing his hearers to such a pitch of emotional enthusiasm that as many as twenty or more fell in convulsions during a single service and had to be removed from the room. With the light of a splendid enthusiasm burning in his eyes, as he recalled the incident, and his face aglow with the memory of it, he washed his hands in imaginary water and repeated over and over: "My, but it was fun!"

Upon being asked what was the most difficult problem with which he had to deal in his religious work, he replied, with a twinkle of humor, "To make 'em stick." He afterwards explained the meaning of this quaint phrase by stating that soon after the close of each revival season even the most ardent religious enthusiasts began to grow cold and indifferent, and within a few weeks were in the same lethargic state of religious coma as before. When the revival season came on again and he returned to them, he found it necessary to begin all over again and "work 'em up" from the beginning.

It seemed a marvelous and inexplicable

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thing to him that he could not "make 'em stick." Many of them had even complained to him that they had never been able to feel the "power" except in the midst of the revival services. From the hour the meeting closed they could no longer feel the wonderful "thrill" of the "Divine Presence." It was to them just as if God had left when the minister departed.

To one who is able at Will to view a revival service from the spiritual plane as well as from the physical, these perplexing questions are all fully and rationally answered.

There are within the first spiritual plane vast multitudes of spiritual intelligences who actively participate in these revival services. Many of these are religious fanatics who have carried their religious enthusiasm with them into the spiritual life. They find a character of sensuous satisfaction in the magnetic conditions which result from these revival services. From the spiritual plane they supplement the work of the minister as far as possible. Whenever and wherever they find it possible to do so they bring to those who are upon the earth plane definite spiritual ex-

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periences. It is these and such as these who furnish the "power" which is so distinctly felt by many of the most emotional workers from the physical plane.

Then again, in addition to these religious devotees upon the spiritual plane there are also vast multitudes of "earth-bound" spiritual people who find a wholly different and much less worthy character of satisfaction in these revival meetings. Through the *negative condition of intense emotionalism* these often find it possible to ride into the consciousness of the sinner "under conviction," as it were, and take complete control of all his intelligent faculties, capacities and powers. In such instances the unfortunate individual is generally pronounced insane and sent to an asylum, from which statistics show that comparatively few escape.

When the meeting closes and the revivalist goes to another field of labor his spiritual helpers accompany him. And thus it is that their influence is no longer felt by those who are left behind. This is why it is that to many an earnest Soul it appears that God leaves when the revivalist goes away. This is why

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it is that the revivalist finds it impossible to "make 'em stick." This is the solution of the mystery of "backsliding." This is the reason it becomes necessary to "work 'em up" each time from the beginning. This also explains why it is that many a troubled Soul is unable to feel the "thrill" of the "Divine Presence" except when the revival is on. To feel good is one thing. To be good or do good is quite another.

It not infrequently occurs that those upon the earth plane who have been most successful in reaching a state of emotional subjectivity are left unprotected upon the spiritual plane when the revivalist and his helpers pass to other fields of labor. In such instances it almost invariably follows that evil spiritual people take the place of the helpers and gradually obtain complete control of the individual. The result is some form of insanity or religious mania, often ending in murder, suicide, or a formal commitment to an insane asylum.

The magnetic conditions which accompany the religious revival closely resemble those of the spiritualistic seance. They are such as to

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enable the spiritual workers to approach very closely the plane of physical nature and exert their influence with more or less directness upon those in the physical body. There is, however, one essential difference. In the spiritual seance those upon the physical plane understand with some degree of accuracy the specific purpose of the meeting. They therefore more or less intelligently supplement the spiritual intelligences in their efforts to develop mediumistic control.

In the religious revival this is not true to the same extent. Few, if any, of the members of the church know that the "power" they feel and recognize is the result of spiritual intelligences working upon them by and through the magnetic conditions which surround them. Most, if not all of them, attribute the "power" to nothing else than God himself. Few, if any of them, understand that *intense emotionalism produces paralysis of the Will and thereby a psychically negative condition*. They work upon each other's emotional natures without definite purpose. They only know that this, in course of time and by persistent effort, will produce a condi-

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tion of emotional ecstasy which, during the period of its transcendency, puts them in touch with the spiritual world. To them this spiritual touch is the "Divine Presence." This is the religion of feeling.

Now and then during these emotional catclysms an individual is subjected to complete trance control. Such cases are usually pronounced "emotional insanity" or "religious insanity" or "religious mania," and the individual is sent to an asylum for the insane.

An authentic instance is reported where almost an entire community was thrown into a state of emotional religious frenzy as a result of just such a revival as above referred to. Three of the leaders were officially pronounced insane and committed to the asylum, while many others were temporarily *non compos*.

It was reported from a neighboring country that an entire colony, numbering into the thousands, had fallen under the spell of a religious emotionalism which resulted in a practical dethronement of reason.

Religious revivalism of this character is

REVIVALISM

but an Americanized version of the Indian Sun Dance.

The ruling characteristic of the American Indian is his indomitable Will. He has cultivated this with great care and persistence. His own emotional nature is under the absolute control of his Will. He finds it much more difficult to produce in himself the condition of subjectivity necessary to reach the plane of psychic experiences. His religious dance is a complete verification of this fact. He usually prepares for it with fasting and solitude. He proceeds to the task deliberately and methodically. He begins with slow and measured tread and for hours, often days, without ceasing, goes on and on with an ever-ascending scale of enthusiasm until at last physical nature is completely exhausted and he finds himself in touch with the spiritual plane, whereupon he falls into a state of trance. Then it is that he communes with the spiritual braves of his tribe.

The dance of the Dervishes is but the same thing in a still more primitive and barbaric form. This dance only illustrates their own

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peculiar method of reaching the same state of emotional subjectivity.

Almost from the time of John Wesley, the founder of what is known as Wesleyan Methodism, the subject of religious emotionalism has been a mooted question within the body of the Methodist Episcopal Church. With comparatively few exceptions, other religious organizations, especially those denominated Christian, seem to recognize the fact that ultra emotionalism in religious work and service is inimical to the best interests of both the individual and the church.

It is true that their reasons do not always appear to be very well or clearly defined. In many instances, in fact, the opposition to ultra religious emotionalism appears to be much more a matter of intuition than that of reason. To such, however, as view the subject from this standpoint it may be of interest and possible value to know that science fully sustains their objections to that form of emotionalism in religious service specifically covered by the term "Revivalism."

CHAPTER XXVII

WHAT OF THE NEGATIVE?

There are many different methods of developing the negative state or condition necessary to place a man or woman subjectively in touch with the world of spiritual intelligence, without regularly sitting for mediumistic development. When this state or condition is once developed, by any of the different methods known to science, it exposes the individual to mediumistic control just the same as if he had acquired it through the regular methods known and practiced by mediums and spiritualists. The only difference lies in the simple fact that the acknowledged medium goes about it intelligently and purposefully, while those who are ignorant of spiritualistic methods stumble into the condition without knowing it or intending to do so. These latter are pronounced "insane" and promptly locked up in the various insane asylums throughout the country, while the

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regular medium is permitted to run at large merely because he calls himself a "medium." This "distinction without a difference" has lodged many a man and woman in the insane asylum, who is no more "insane" than the average medium.

There are various different and specific causes which lead men and women into the negative state or condition which opens the door to mediumistic control:

Hereditv and prenatal conditions,
Diet,
Solitude,
Darkness,
Introspection,
Emotionalism,
Self-indulgence,
Fasting.

Cases almost without number might be cited showing the effects of heredity and prenatal conditions upon children. The following, for which the writer can personally vouch, will be sufficient to illustrate the principle involved:

Mrs. W. was, in her essential nature, of the negative type of physical organism and intel-

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ligence. In addition to this natural condition she became interested in the subject of spiritualism and was ultimately developed as a medium. After this, for some time, she devoted the larger part of her time and energies to her mediumistic work. During the entire year immediately preceding the birth of her daughter she was the principal medium for a group of scientific investigators of psychic phenomena. The daughter was born under these conditions.

From the time she was old enough to express herself this child was what is often termed a "natural psychic." She saw clairvoyantly and heard clairaudiently without the necessity for any effort on her part. Until she was six years old she spent the greater portion of her waking hours playing with her "invisible" playmates from the spiritual world. At the age of seven she was regularly developed as a trance medium.

This instance clearly shows the effects of heredity as well as those of prenatal conditions upon the development of children.

Those who reach the negative condition of mediumship through the process of dietetics

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alone represent a very considerable number of those who afterwards become known either as mediums or as insane. Diet has its most direct and positive effects upon the purely physical organism of the individual. It is a fact of science, well known to most physicians, and especially to those who are known to the world as dietitians, that foods as well as medicines naturally divide themselves into two great general classes which are known and designated as "positive" and "negative."

Positive foods and medicines have the general effect of producing positive magnetic conditions within the physical organism. Negative foods, on the other hand, as well as negative medicines, produce the opposite or negative condition of the physical organism.

With the simple principle of food values in mind, it will not be difficult to understand that diet is a most important factor in the development of the positive or negative magnetic condition of the physical organism. In like measure it has its effects upon the relation of the individual to his spiritual environment.

It often occurs that a man or woman is

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physically positive and mentally negative at the same time.

In all such instances a negative diet alone would be sufficient to open wide the door to mediumistic control. It is not necessary for such an individual to sit in a circle for mediumistic development. All he needs is to live for a time on a negative vegetable diet. Spiritual intelligences will do the rest.

Solitude has the effect of producing a mentally negative condition. This is because of the natural tendency to mental abstraction which follows from solitude. Man upon the physical plane is eminently a social being. If deprived of the society of his kind his mind involuntarily seeks companionship in the realms of thought. This habit of contemplation without definite purpose produces a psychically negative condition. The developed medium is able to demonstrate the truth of this proposition at any time. The presence of his friends occupies his mind upon the plane of his physical environment, and he accordingly finds it difficult to surrender himself to the mediumistic process in their presence. But a few moments of solitude pro-

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duces the negative condition necessary and he falls into subjection without effort.

Darkness is a negative physical condition. It has upon man a double negative effect. It produces natural relaxation of the physical organism and at the same time an introspective condition of the mind. Both of these are negative in effect. Darkness, therefore, is most favorable to mediumistic control. This has been fully demonstrated by mediums themselves very often. This is the secret of the dark circle. It is the principle at the foundation of the dark cabinet and the dark materializing seance.

Introspection means "looking within," or, "inspection of the within." As a metaphysical proposition it is a condition of consciousness in which the objective faculties of the mind are inactive. The mind takes no note or account of the things that are at the time occurring upon the physical plane. It is concerned with those things only which lie within the conscious Soul of the individual himself. It is occupied with the internal plane of conscious intelligence. In this condition the physical body is always in a negative or

WHAT OF THE NEGATIVE?

passive state. In this condition the active, dominating intelligence from without may ride into the very center of individual consciousness and, unless opposed, may assume control of all the faculties, capacities and powers of the Soul.

Emotionalism paralyzes the Will. Emotionalism therefore removes from the pathway of both the hypnotist and the spiritual control the one most important obstacle in the way of their success, namely, the active and intelligent power of Will. By so doing it opens the way to either hypnotic or spiritual control.

Fasting is, primarily, a purely physical process, although it has a strong reflex action upon the mind also. When the stomach is supplied with food all the organs of the physical body related to the processes of digestion, distribution, assimilation and secretion are in a state of involuntary activity. The physical organism is then busy with the renovating and renewing processes. When, through the process of fasting, all the nutriment supplied to the system has been disposed of, the physical organism has nothing more to do in its

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own behalf but wait for more food. During this period of waiting the internal organism of the physical body is in a negative or passive condition. It then becomes a magnet which strongly attracts those upon the spiritual plane, and (unless the mind is properly schooled and on guard) opens the door to spiritual control.

Solitude, Introspection, Emotionalism and Self-Indulgence are all conducive to psychic subjection.

To the exact degree that an individual intelligence becomes a subject of the hypnotic process it divests him of his own independent control of each and every one of those distinctive and exclusive attributes and powers of the Soul which lift him above the level of animal life and animal nature.

It makes of him a negative quantity, a nullity, a nonentity in the great world of activity, of thought, of accomplishment and achievement.

It destroys in him everything he possesses that commands the admiration, the confidence and the respect of his fellow men.

It makes of him a mere plaything for the

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entertainment of those of his fellows who desire to amuse themselves at his expense.

Worst of all, it makes of him a dependent, a mere servant, a slave, a menial, a puppet, a serf.

As such he invokes upon himself the operation of The Destructive Principle of Nature in Individual Life. As such he must, in addition, suffer the penalty which Nature prescribes therefor.

There is no vicarious atonement possible to those who deliberately participate in the commission of this vital offense against the law of individual life.

To the full measure of an individual's own conscious and intentional part in it the crime is his. To this extent he and he alone must expiate it.

If, therefore, he would guard himself from the blighting effects of hypnotic subjection and spiritualistic control, and preserve his independence and his powers as a sovereign, individual intelligence, he must assert his *Individuality*. He must use his *Reason*. He must maintain the highest possible measure of *Self-Control* over all the

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faculties, capacities and powers of his own individual being.

As a "sensitive" the individual stands at the parting of the ways. One of these leads onward and upward along the pathway of individual growth, development, acquisition, power, self-respect and the respect of his fellow-man. The other leads downward along the pathway of individual weakness, negation, inertia, self-surrender, degeneracy, self-condemnation and the condemnation of his fellow-man.

It is found that in exact proportion as the hypnotist gains ease and facility in the exercise of his power of control, his subject loses the power of resistance and the power of self-control. At the first sitting the subject finds that he is easily able to withstand the volitional assaults of the operator. It even becomes necessary for him to put himself in a *negative or passive attitude of mind and body and thus become a voluntary accessory or accomplice with the hypnotist in his effort to obtain control.*

But the second time he finds that the operator does not seem to require his assistance or

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co-operation to the same extent. The subject falls into the hypnotic state without any particular effort on his own part. The third attempt he becomes conscious of the fact that he not only enters into the hypnotic relation still more easily than before, but that his power of resistance to the hypnotic influence is being undermined and destroyed. At the fourth experiment he is made to realize the horrible fact that his power of resistance is still more rapidly waning, and that with equal pace he is losing the power of self-control.

This progressive condition continues, with each succeeding subjection, until a point is at last reached where all power of resistance is gone from him. It is but a matter of time when all the barriers and safeguards which Nature has so carefully and so wisely erected about his individual intelligence as a fortress of defense against the vicious assaults of his fellow men have been overcome and destroyed.

He finds himself uncovered and alone in the presence of the enemy, without means of defense, a helpless victim in the power and

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under the control of a merciless conqueror. He is bound Soul and body by an irresistible bond more relentless and powerful than the felon's shackles. *He finds himself at last stripped of every valuable possession of the human Soul, and powerless to control a single one of the primary faculties, capacities or powers of his being with which God or Nature originally invested him as an individualized, intelligent entity.* He has become but an automaton, a plaything, a bankrupt, a lost Soul.

It binds him to a base, an ignoble and a humiliating servitude both here and hereafter. With these facts thus plainly before him, to whatever extent he invites it, permits it, or knowingly and intentionally becomes a party to it, he thereby and at the same time becomes also an ACCESSORY TO THE GREAT PSYCHOLOGICAL CRIME.

CHAPTER XXVIII

WHAT OF THE HYPNOTIST?

Ethically or morally considered, hypnotists naturally divide themselves into three distinct and separate classes:

Those whose motives and intentions are good.

Those whose motives and intentions are indifferent.

Those whose motives and intentions are bad.

In the class with those whose motives and intentions are both good and pure and in every other way commendable we have:

The scientist.

The physician.

The chief motive which inspires the scientist is the accumulation of exact and definite knowledge. We all admit the value of knowledge. We recognize its transcendent importance in every department of individual life. It is at the very foundation of all our prog-

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ress. It determines the status of nations as well as that of individuals. Upon it we build our ethical standards. Although he may practice the processes of hypnotism upon a thousand subjects, and thereby become a party to the violation of a primary and fundamental law of individual being, the law of individual responsibility, yet by the laws and the standards of men he stands acquitted, because his motives and intentions are in accord with our ethical ideas and moral conceptions. He is a hunter for truth and a searcher for knowledge, and therefore, from the standpoint of ethics, we permit him to pass unchallenged.

It is a fact that some of our leading physicians and surgeons are employing hypnotism and Hypnotic-"Suggestion" (command) to some extent as an accompaniment of their *materia medica*. They have found that in certain cases of a neurotic character they have been able to produce temporary anæsthesia. They have not gone beyond this simple fact as a general thing. For their specific and immediate purposes it would seem to be unnecessary. They are chiefly con-

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cerned with disease in its purely objective expression upon the physical plane. Whatever will produce a seemingly desirable result is therefore generally deemed both expedient and professionally admissible.

It is conceded that the physician who resorts to hypnotism as a final possible agency for the relief of suffering humanity is inspired by a most worthy and noble purpose, entirely regardless of the results accomplished. Measuring his deeds, therefore, not by their results, but by his motives and intentions, all society is ready to accord to him an ethical status above and beyond reproach or criticism.

So deeply important is exact and definite knowledge to the life and well being of all men, that we are inclined to look with forbearance and toleration upon whatever means or methods men may employ in their pursuit of it.

However lenient we may be, however ready to forgive and forget, there is yet a law that is higher than the caprices of men, a law which is above and beyond their sanctions or their confutations, and to this law the scien-

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tist and the sciolist alike must render an individual accounting.

We judge men much more by their motives and intentions than by the actual results of their actions. We prefer to be so judged ourselves, especially when we know that our motives and intentions are just.

We may fully intend to do a noble and generous act, only to find when we come to look upon the results that it was a grievous and unhappy mistake. We may even plan a deliberate wrong, only to find that the results are, after all, just and beneficent. From the ethical point of view we must in both instances be judged *by the motive and intent by which we were actuated*.

It is now in order to briefly consider the second general class, namely, those hypnotists whose motives and intentions are neither good nor bad, but are properly classified under the head of "Indifferent." In this general group may be found:

The social entertainer,
The practical joker,
The chronic experimenter.

The first of these, the social entertainer,

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generally speaking, has in mind nothing more beneficent and commendable than the mere passing of a pleasant hour, and nothing more malevolent than the gratification of his own vanity.

The second, the practical joker, intends neither good nor ill, as a general rule, but seeks only to gratify his sense of amusement at the harmless expense of his friends.

The third, the chronic experimenter, is moved almost entirely by the desire to satisfy his sense of the curious and the mysterious. He has, in reality, neither good nor evil in his mind, and thinks little or nothing of the results in so far as they may affect others. He cares for neither the advancement of science on the one hand nor the alleviation of human suffering on the other.

Judged by their motives and intentions alone, and from the purely ethical views of men, there is in the attitude of these three classes of hypnotists little to condemn and practically nothing to commend. Their position is indeed one which may be fittingly designated as morally indifferent.

Passing to the third general class, it is

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found that those hypnotists whose motives and intentions are unquestionably bad naturally group themselves into three distinct classes:

Those who practice hypnotism as a profession or business, and depend upon such practice for their financial support.

Those who employ it as a means of power whereby to achieve their individual ambitions in life and gratify their desire for a personal popularity before the world.

Those who use it as a subtle means and method whereby to commit unusual crimes in such manner as to avoid detection and evade the just penalties of the law.

In the first instance the impelling motive is money, in the second power and popularity, and in the third self-gratification and conquest. The first represents the gratification of Greed, the second means the gratification of Vanity, and the third stands for Self-Indulgence — gratification of the baser appetites, evil passions and criminal desires.

The first class, whose ruling motive is money and all that money means to the sordid and avaricious, may be seen upon the public

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platform with his subjects ranged about him. In the presence of the multitudes who have paid their money for the spectator's privileges, he gives a weird and revolting exhibition of all the varied hypnotic "experiments" known to the "profession." He is permitted to subject the minds and mental powers of children, boys and girls, and men and women of all ages and stations of life, to his own hypnotic domination and thus convert them into mere automatic machines, under the autocratic power and control of his Will. He thus fulfills his part of the contract by furnishing the promised "entertainment" and in return pockets the gate receipts and passes on to fill other engagements.

This type of intelligence is the one most generally seen at the heads of the numerous hypnotic "Schools," "Colleges" and "Institutes" throughout the country. These shrewd and enterprising individuals have been quick to analyze the common *weaknesses of men and take advantage of the credulity and cupidity of their natures*. They have made an exhaustive study of the ways, means and arts by and through which the average man may

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be induced to part with his money. They have proven themselves to be *high-class adepts in the fascinating art of playing upon the sordid and selfish strings of human nature.*

As an evidence of the unique and fetching methods employed to attract the attention and secure the patronage of the ignorant, the selfish, the vain, the ambitious, the unscrupulous, the conscienceless and the criminal classes of society, by an appeal to all the baser elements of the most vicious side of human nature, the following quotation bears eloquent testimony.

Such advertisements as this are being distributed daily by these so-called hypnotic schools, colleges and institutes, and by hundreds of individual hypnotists in almost every leading city in the United States, and many such even come to us from European countries.

QUOTATION

"I fully explain my celebrated instantaneous method, by which you can hypnotize as quick as a flash.

"I tell you how to bring your subjects completely under your control.

"I tell you how to compel them to obey your slightest wish.

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"I teach you how to fasten the eyes, hands and feet of a subject at the word of command.

"I teach you how your subject's Will may be brought in direct subjection to your own.

"I tell you how his Will may be placed in abeyance, and how his mental operations may be directed by you.

"I tell you how to control your subjects without speaking to them.

"I expose the vanity of persons who maintain that they cannot be hypnotized.

"I show you how the subject obeys the hypnotist as a locomotive does the manipulations of the driver.

"I tell you how to direct your subject's thoughts into any channel desired, and how to compel him to execute any command.

"I tell you how to hypnotize at a distance.

"I tell you how you can compel a person to be at a certain place at a specified time.

"I tell you how to give your subjects commands and suggestions that they will be obliged to carry out months and even years after the command has been given.

"I tell you how to control your subjects instantly.

"I tell you how it is possible to hypnotize a person who is in a natural sleep, who will waken the next morning without knowing that he has been hypnotized, and will be compelled to carry out any command that has been given him while in the trance.

"I tell you how to walk up to a person anywhere and hypnotize him instantly by a simple wave of the hand or a glance of the eye.

"I explain to you how a hypnotist feels when he begins to taste the sweets of power.

"I teach you how to paralyze a subject as instantly and completely as a knockout blow.

"I give you special hints for impressing the public with your wonderful and mysterious powers.

"I tell you how hypnotism can be used in ordinary business transactions to the great advantage of the operator.

"I give you information that will prevent other peo-

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ple from hypnotizing you. This secret is priceless and should be understood by all hypnotists."

In conclusion, this remarkable genius reminds the credulous public that his "Lessons in Hypnotism" are the only benefits for which he makes any charge. For the altogether insignificant sum of \$5 any person who may choose to apply — provided he accompanies his application with the necessary \$5—will receive "by return mail" the "Lessons," together with an "Elaborate Diploma" (in advance), fifty "Professional Cards" free of cost, and a few other articles of merchandise supposed to be of enormous value.

The advertisement itself is a work of art. It is accompanied by some fifty or more artistic cuts and designs, showing the hypnotist and his subjects in various postures, all of which exhibit the hypnotist as the imperious master and his subjects as the helpless, automatic instruments of his Will.

The self-confessed motive in the mind of the hypnotist is money. He makes of his supposed knowledge a matter of merchandise. He offers it for sale to whomsoever he can induce to pay the price. It matters not to him

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what use may be made of the power he offers to confer upon those who yield to his solicitations. For the sum of \$5 he guarantees to invest every purchaser of his "Lessons" with the power to conquer the Will and enslave the Souls of men, women and children, and suggests to him that he may then gratify his baser appetites, passions, desires and purposes without the possibility of interference or opposition.

He promises to tell his prospective "students" how to use hypnotism in ordinary business transactions "to the great advantage of the operator." Properly translated, this means that for the small sum of \$5 this self-exalted *adept in the mystery of Black Magic* will invest anyone who applies with the power to hypnotize a business man and take a deliberate and mean advantage of him in a business way, or even pick his pockets without opposition or likelihood of discovery.

A perfectly fair and reasonable interpretation of the great offer this malefactor of the human race places before an innocent and unsuspecting public is as follows:

"For the sum of five good and lawful dol-

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lars, whenever the same shall be received by me, I hereby covenant and agree with the party of the second part, whoever he may be, and entirely regardless of his motives, purposes, personal reputation or moral character, that I will invest him with a power which will enable him:

"1. To exercise absolute control over the Will and voluntary powers of his fellow-men without their power of resistance.

"2. To overcome the rational intelligence of business men and deprive them of their money and their property without due process of law, but in such manner as to overcome all opposition and defy the powers of the most experienced detectives.

"3. To so influence a court and jury as to obtain from them any verdict he may desire, the law and the evidence to the contrary notwithstanding.

"4. To obtain swift and terrible revenge upon his enemies, by the aid of hypnotized subjects, who are obliged to carry out his every command, even to the commission of murder, and who will even suffer the extreme

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penalties of the law without ever disclosing the real culprit.

"5. To fascinate innocent girls and virtuous women and lead them into paths of wickedness and shame.

"6. To debauch little children without likelihood of discovery by their unsuspecting parents.

"7. To gratify every carnal appetite, passion and desire whenever and with whomsoever he wills, and inspire the commission of every crime known to the laws of God or men, but in such manner as to entirely disarm suspicion, or fasten the guilt upon his helpless subjects."

All this and as much more as the mind can imagine is clearly and forcibly suggested by the inducements held out through this and other equally vicious advertisements to prospective students and would-be hypnotists.

With these simple facts in evidence the ethical quality of the hypnotist's motives and intentions becomes clearly apparent. *His purposes are vicious, his intentions are dishonest, his motives are immoral and his actions, which fully conform thereto, are inimical to*

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the rights, duties, privileges, obligations, responsibilities, and best interests of society in general and each and every individual in particular.

All this, and even more, is fully confessed by the last paragraph of the advertisement. For, this advertiser says, "I give you information that will prevent other people from hypnotizing you. This secret is priceless and should be understood by all hypnotists."

By this one sentence alone the dishonesty and criminality of the scheme stand revealed in all their hideous proportions. Note the declaration that "this secret is priceless and should be understood by all hypnotists." What secret? *The secret "that will prevent other people from hypnotizing you."* But why is it so vitally important to be able to "prevent other people from hypnotizing you"? If hypnotism is the innocent, harmless and beneficent process claimed, why is it of such vital importance that it should not be used on hypnotists themselves? Why is it that the one "priceless secret" out of the many he offers for sale is that which enables the hyp-

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notist to "prevent other people from hypnotizing you"?

He wisely refrains from taking the public into his confidence on this important point, but this is not because he is ignorant of the answer. He knows full well the vital principle involved. He knows it just as every honest and intelligent student must know it when he has analyzed the subject in the light of the indisputable facts of science and of human experience. He knows that it is because *the one "priceless" possession of every honest and intelligent Soul is the power of Self-Control, and the inalienable right of self-consciousness at all times and under all conditions except such as Nature herself has prescribed.*

He frankly confesses to his prospective students that the power of self-control is the one power above all others most valuable and important to the individual. And yet, upon the same page he guarantees to instruct his students in the art of grand larceny until they shall be able to successfully steal this one "priceless" possession from their fellow men, women and children wherever they go.

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Perhaps the most astounding feature of all this is the fact that the hypnotist accompanies his offer with the autographic recommendation and enthusiastic approval of reputable physicians, surgeons, lawyers, bankers, politicians and business and professional men of education whose acuteness of intelligence would readily detect dishonesty and fraud in any other profession or line of business, and who would not intentionally become parties to deliberate crime.

Of the three classes of hypnotists whose motives and intentions are bad, consideration has thus far been confined to the first, namely, the professional hypnotist who makes of his profession and practice a mere matter of merchandise. The two remaining classes include:

The vainly and unscrupulously ambitious.
The criminal.

These require but a passing notice, inasmuch as they are but a natural outgrowth and logical result of the first. Moved only by the base and evil passions of human nature, they naturally seek the shortest, safest and surest

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road which will lead them to the accomplishment of their wicked and shameless desires.

These are they who are naturally the first to respond to the alluring promises and tempting guaranties contained in such advertisements as are daily flashed before their depraved imaginations by professional hypnotists of the first class. They find it consistent with their nefarious purposes to obtain their knowledge of hypnotism in the least conspicuous manner possible. For, unlike the first class, their success in the field of hypnotism and hypnotic practice is commensurate with their ability to conceal their knowledge and practice of it from public view. Like their fitting companions in crime—the thief, the burglar, the ravisher and the murderer—they work under cover of darkness as far as possible. Hence it is that they almost entirely escape public attention and are thus enabled to exercise the subtle and *irresistible power of Black Magic* without even so much as a fear of detection.

With all the power, authority and emphasis of universal language, Nature invests the individual human Intelligence, Ego, Soul or

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Entity, with the power of self-control and fixes upon him the primary duty of himself alone exercising that individual right and power, and discharging that duty.

The right and duty of each individual to at all times exercise the power of self-control involves in equal measure the concomitant obligation upon the hypnotist and all mankind to respect that right and duty.

By the hypnotist's violation of this fundamental obligation and his infraction of Nature's law in relation thereto he deprives the Soul of his fellow man of the one transcendent power upon which its Individual Immortality depends and stands convicted before the bar of Nature and the judgments of men, of THE GREAT PSYCHOLOGICAL CRIME.

He thereby and at the same time invokes upon himself the irrevocable penalty which Nature perscribes therefor. He cannot evade it. He cannot avoid it. He can neither mitigate nor modify it. Alone he must walk the path of life and alone he must expiate this Crime against the fundamental Law of Justice and against the life and liberty of his fellow man.

CHAPTER XXIX

WHAT OF THE MEDIUM?

Measured by their motives and intentions alone mediums naturally divide themselves into three distinct and separate classes:

Those whose motives and intentions are good.

Those whose motives and intentions are indifferent.

Those whose motives and intentions are bad.

The actual results accomplished do not necessarily correspond with the motives and intentions of the medium in any case. Results, therefore, cannot be taken as an index of the motives which inspire them.

Among those mediums whose motives and intentions are admittedly good, are:

The religious medium.

The melancholy medium.

The student medium.

The healing medium.

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The religious medium, like the religious minister, verily believes that he is divinely called to do an important work among men. His mission is to preach and teach the gospel of truth as he sees it and understands it. His confidence in the integrity and the wisdom of his spiritual guides and controls is as implicit as that of the minister in his God, and, as a general rule, far more definite and intelligent.

The melancholy medium has but one motive. He desires to be reunited with the loved ones who have descended ahead of him into the valley of the shadow and have passed from his physical vision. The impelling motive is love, the highest and noblest activity of the Soul. It is the one motive of all motives which commends itself to every intelligent man and woman. Inspired by the hope of bridging the dark gulf which separates the average mortal from the absent loved ones, many an honest man and woman have submitted to the mediumistic process with no thought of its possible danger or harmfulness or immorality.

The student medium is in search of knowl-

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edge. He devotes himself to the practice of mediumship in order that he may acquire it. There is not so much of the altruistic in his motives and intentions as there is in those of the religious medium. But we all recognize the value of knowledge, even though the purpose which inspires the search for it may be more or less tinged with selfishness.

The healing medium occupies a somewhat different position. He is led by his controls to believe that he possesses great healing powers which he is under obligation to devote to the interests of humanity. By a sort of compact between him and his controls he surrenders himself as an instrument in their hands for healing purposes in return for the services they render him in a financial way. It is a species of bargain and sale which is recognized by most men and women as entirely legitimate. From the standpoint of motive alone, quite aside from the question of the principle and the process involved, we are therefore not in position to condemn the healing medium any more than we are the Christian Scientist or the metaphysical healer.

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It must not be forgotten, that in all these instances we are always compelled to consider the results to both the individual and society. Therefore, in the final analysis of mediumship and the mediumistic process we cannot stop with the motives and intentions of the medium any more than we can with those of the anarchist who assassinates the president of a great nation under the mistaken conviction that he is thereby rendering a great and valuable service to society. The final tribunal to which all these questions must be submitted for ethical judgment must take into account not only the motives and intentions of the individual, but his rights, duties and obligations as well, both to himself and to society of which he is an integral part.

Among those mediums whose motives and intentions are neither good nor bad, but more properly designated as indifferent, the following classes are most conspicuous:

The curiosity seeker.

The entertainer.

There are a good many mediums who become such solely because of their desire to

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satisfy their sense of curiosity concerning mediumistic phenomena. After this has been satisfied their interest in the subject ceases. They have in their minds neither good nor evil, and think little or nothing of the results to either themselves or others.

There are many others who submit themselves to the mediumistic process solely for the pleasure it affords their friends. By this method they become successful entertainers and thereby gratify a certain sense of vanity which is not at all uncommon among both men and women. The motive is more or less complex in its essential nature, but when analyzed carefully, defines itself as neither essentially good nor essentially bad.

Since there is little, if anything, to condemn and practically nothing to commend in the motives of these two classes of mediums, it seems both consistent and proper to classify them among those whose motives and intentions are indifferent.

Those mediums whose motives and intentions are unquestionably bad naturally group themselves as follows:

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The business medium.

The ambitious medium.

The vicious medium.

The faker medium.

In the first and fourth classes here mentioned the impelling motive is money, in the second power and popularity, and in the third self-gratification and conquest. The first and fourth, therefore, stand for the gratification of Greed, the second for the gratification of Vanity, and the third for the gratification of all the baser appetites, evil passions and criminal desires of degenerate human nature.

The business medium flourishes in great abundance in all the large cities of the country. His advertisements are found in all the leading metropolitan journals. They are, for the most part, as false as it is possible to frame falsehoods in human language. The following extracts taken at random from the leading journals will give some slight impression of the depths of moral turpitude to which the average professional business medium is ready to descend in his greed for money:

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"Hundreds turned away! Doubters awe-stricken! Your life an open book! Wonderful gifts! Extraordinary clairvoyant powers combined with superior knowledge of occult forces. Tells you names of your friends and enemies, who is true and who is false. Who you are, your name, age, occupation, where you live, the number of your house, and street you live on. Settles lovers' quarrels, reunites the separated. Causes a speedy and happy marriage with the one of your choice. The earth reveals to him her hidden treasures. He locates mines, removes evil influences, locates buried treasures, settles old estates that time has placed beyond the lawyers' shrewdness, makes you successful in business, restores lost affections, locates lost friends. Pretenders copy his advertisements! Beware of *FRAUDS!* Consult *ONLY THE BEST!* \$5 READINGS FOR \$1!!!!"

Every man and woman with sufficient intelligence to seek shelter when it rains knows that if any one of these wonder-workers were able to discover "the hidden treasures of earth," or could successfully "locate mines," he would be selling \$1 shares of mining stock at \$5 each, instead of \$5 readings at \$1 each. It would require the location of but just one good gold, silver, copper, iron, or coal mine to make a multi-millionaire of any one of these exalted seers and seeresses to whom God has turned over the keys which unlock the doors to the most profound secrets of Nature.

The falsehood is so glaringly patent it would seem utterly impossible that anyone

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should fail to see it and note it and profit by it. And yet, there are supposedly intelligent men and women in all the varied walks and stations of life whose patronage makes it possible for such charlatans to thrive.

Many of these advertisers are mediums in fact. They have been regularly "developed" as such, and might be able to demonstrate some degree of reliability within certain fixed limitations. But they are not satisfied with their limitations. The great speculative world that gambles in spiritualistic stocks demands something more occult and more wonderful than they are able to furnish. In other words, there is not sufficient merit in their mediumship to command the money they so much covet. They, therefore, supply the deficiency by falsehood and fraudulent promises in their advertisements, never intending to fulfill them.

It is the demand of the ignorant for "phenomena" that has brought such scandal and unjust criticism upon the cause of modern Spiritualism, until the name "Medium" has almost become a synonym for "Fraud."

All this has come about in a perfectly logi-

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cal and sequential manner, and is the result of a natural evolution.

By the ordinary and well known methods of subjection, a medium is developed.

Let us say the particular phase of development is that of "materialization."

For a time it works beautifully and everything is lovely. But the medium and his "controls" soon discover that the mediumistic process involves an enormous outlay of the medium's vitality. This is a phase of the business that had not been taken into account.

As a result, there are times when the medium's stock of vitality is so low he is unable to furnish sufficient to meet the demands of his controls for genuine materialization.

But the public has been invited and has paid its hard-earned money to see the wonderful "phenomenon" of materialization. After the first failure they go away dissatisfied. No amount of explanation on the part of the medium or his spiritual controls is sufficient to allay the feeling on the part of the public that it has been abused, possibly defrauded.

The medium and his spiritual controls

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observe that it will never do to have a failure. Two or three would "kill the business." They must therefore find some method of guarding against failures (to satisfy the public that pays the price). How shall it be done?

It is discovered that there is a regular manufacturer of artificial devices for the express purpose of meeting such emergencies. For \$75 to \$100 he can provide himself a complete outfit of artificial paraphernalia for the successful imitation of all kinds and sizes of "materialized spirits." This outfit is familiar to many honest and worthy Spiritualists who have been instrumental in exposing a number of mediums who employ the same.

From this time forward there are no "failures" on the part of the medium to furnish "phenomena" to the satisfaction of all but the intelligent skeptics. His "business" thrives. It is wonderful how his stock of vitality for "materializing" purposes holds out.

Each night he "materializes" a veritable host of "spirits" for the delectation of the deluded public, until some honest investigator suddenly clasps him in his strong arms while

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another turns on the light. Then his dishonesty is discovered—and he is put to the serious inconvenience of moving to some other city, and sometimes of even changing his name, before it is possible for him to re-establish himself in his “business.” In course of time, however, he is successful and once more becomes a center of spiritual interest toward which large streams of money flow.

It is safe to say that there is not a professional business medium before the public to-day who advertises himself strictly within the lines of truth when stating his claims to the world.

The faker medium differs from the ordinary business medium only in the fact that he does not stop at simply advertising more than he can perform. He resorts to deliberate legerdemain. What he is unable to accomplish honestly and legitimately he attempts to cover by sleight-of-hand. By a species of artifice, jugglery and fraudulent pretense he attempts, at the risk of exposure, to satisfy his patrons with deception and purchase their confidence with trickery. It is astonishing

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how many of these succeed and how well they manage to avoid detection.

This phase of the subject, it would appear, now and then makes its impress upon the minds of spiritualists themselves, as shown by the following quotation from a leading spiritualistic journal. The author says:

"Is it the law of the survival of the fittest, or is it merely the fault of spiritualism that only the most impudent quacks and impostors of all kinds should flourish and fatten under its banner?

"Having for many years traveled in England, France, Germany, Australia, New Zealand, and America, and throughout the best part of twenty years taken an intelligent interest in spiritualism and its adherents, the above query is the result."

The ambitious medium is the "politician" of his cult. He is forever "playing for place." It is not so much money as popularity, or even notoriety he seeks. He employs his mediumistic arts, "gifts" and "powers" to attract the attention and command the homage of the world to him as a sort of "superior being" or "special creation." This flatters him

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and satisfies his vanity. The motive is almost as base as that which inspires the business medium and the faker.

The vicious medium belongs to a class by himself. His central purpose is to gratify as far as possible the baser appetites, evil passions and criminal desires of a perverse and degenerate nature. He lives entirely upon the plane of the senses. His mediumship represents a voluntary alliance between degenerate spiritual intelligences on the one side and a depraved human intelligence on the other. The purpose is mutual sensuous gratification.

It is a well known fact of Natural Science that between the licentious of earth and the licentious of the spiritual world the sex appetites, passions and desires constitute a powerful magnetic bond. It is known that through the mediumistic process these libidinous appetites, passions and desires may be gratified, to a considerable extent. It is also known that in many instances this abnormal and illegitimate relation between medium and control is substituted for the normal relation upon the plane of physical nature.

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The fact that prostitution of this lascivious character is a possibility will come to many an honest Soul with a shock of horror and profound disgust. The extent to which it is actually practiced would seem to those who are not acquainted with the facts to be an utter impossibility.

One of the best known and most prominent mediums of the United States, whose mediumistic work has favorably impressed many of those who have known her, has confessed to her friends that she sustains such a relation to a spiritual lover who is her chief control, and that she has done so for many years.

From the standpoint of the actor the moral quality of every act of an intelligent individual must be measured by the *motive* which prompts it.

Measuring the subject of mediumship from the standpoint of the medium, therefore, it is only fair that each individual medium should be given credit for whatever worthy motives inspire him in his mediumship and charged with only those which are manifestly unworthy.

CHAPTER XXX

WHAT ARE THE RESULTS?

There are two general classes of results which must be taken into account:

Those which affect the medium.

Those which do not affect the medium.

Those results of the mediumistic process which do not affect the medium may be subdivided as follows:

(a) Those results which affect such of the sitters, in a spiritualistic seance or circle, as are not in the least mediumistic.

For the sake of avoiding all questions of controversy it will be admitted that a fair proportionate number of this class have been convinced by mediumistic phenomena that there is a life after physical death. These have come to believe that through mediumship it is possible to communicate with and receive communications from those on the spiritual side of life. Thus they are given a belief, and their faith is established.

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The nature of the messages received and the phenomena witnessed, however, has produced upon them very different results. On the one hand, where the communications have been intelligent and of a sufficiently high moral tone, the results have been, to all appearances, of a beneficial character. They have, at least, brought to the recipients a certain amount of hope and a comforting assurance that physical death does not end all.

On the other hand, in quite as many instances, the nature of the messages received and the character of the phenomena witnessed have been so entirely devoid of intellectual merit, moral quality and common honesty as to convey the impression that the spiritual world is exclusively inhabited by imbeciles, fools, liars and knaves. In all such instances the results have been of the most unfortunate character. They have brought neither comfort nor hope nor an inspiration to better living.

Then again, many of this class have spent years investigating the subject only to turn from it all, weary and heart-sick and disgusted, with the firm and unalterable con-

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viction that it is all a fraud from beginning to end. If skeptical at the beginning, their skepticism has been thereby many times intensified. If religiously inclined, their faith in both God and man has been completely shattered. Their hope of a future life and their inspiration to higher ideals have been taken from them. To all such as these mediumship has brought nothing but disappointment and direct personal injury.

(b) The results of mediumship which affect those sitters who are not yet mediums, but who are of the negative types and more or less susceptible to spiritual influences.

With comparatively few exceptions, the result is that individuals of this class are ultimately overwhelmed by the spiritual influences and either become mediums of the various forms and the varying degrees or they are adjudged insane and committed to the various institutions for the insane throughout the country.

The purely *physical* effects of the mediumistic process upon the medium himself naturally divide themselves into two general classes:

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Immediate results.

Subsequent results.

The immediate physical results of the mediumistic process upon the medium may be briefly summarized:

(a) The mediumistic process acts directly upon the physical brain of the medium in the reverse order of its evolutionary development.

(b) Its primary physiological action is upon the objective and perceptive organs of the brain which lie immediately above and back of the eyes.

(c) Thence, as the subjective state deepens, its effects sweep backward and downward through the middle brain, and in its most profound state of catalepsy or lethargic, trance control, it acts upon the primary brain.

(d) The direct and specific effect of the mediumistic process, from its inception to its conclusion, is paralysis of the physical brain and physical sensory organism of the medium.

(e) The degree of paralysis at any given

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stage of the process is measured by the degree of mediumistic control attained.

(f) The varying degrees of paralysis range all the way from the first faint mediumistic impulse of subjection through all its deepening stages to the state of complete catalepsy or lethargic, trance control.

The subsequent results of the mediumistic process upon the physical organism of the medium are:

(a) As the mediumistic state or condition is developed through a series of sittings the nervous organism of the medium becomes more and more acutely sensitive to the pressure of its environment. This at first manifests itself in what is often defined as simple nervousness. As the process of mediumistic subjection progresses this state of nervous sensibility to environment usually leads to insomnia and thence to intense nervous irritability.

(b) Long continued or oft repeated subjection of the medium to the mediumistic process almost invariably results in complete nervous prostration.

(c) If the process be carried far enough

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the physical brain tissues become impaired, from which condition brain diseases of various kinds and degrees follow as a natural consequence.

(d) Wherever mediumistic control becomes continuous insanity follows as a natural result.

(e) The very nature of the mediumistic process is such that in the production of mediumistic phenomena it is necessary for the spiritual controls to appropriate and expend the medium's physical magnetism and vital energy as rapidly as the same are generated by his physical organism.

This is illustrated by the fact that whenever the medium voluntarily submits to control (under the mutual agreement that the spiritual intelligences are to have the use of the medium's physical organism at stated intervals without opposition), they seldom hold the medium under complete and continuous subjection longer than from one to two hours at any one time.

Mediums themselves invariably recognize this condition of magnetic and vital depletion after each mediumistic subjection. Often-

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times it is so marked as to result in complete physical exhaustion.

(f) The amount of magnetic and vital energy thus appropriated and expended by the controls depends somewhat on the form of mediumship employed.

It is a fact well known to every one who has given the subject consideration that the process of materialization calls for the largest expenditure of magnetic and vital energy within a given period of time. Other forms of complete trance control follow next in regular order, and so on down through all the other forms of partial control.

(g) It is found that this depletion of magnetic and vital energy is, with very rare exceptions, commensurate with the degree and continuity of the control exercised.

(h) The power possessed by every human, physical organism to resist the encroachments of disease is measured by the volume of its magnetic and vital energy in stock at any given time. The literal truth of this statement is known to every practicing physician throughout the country. It will therefore be observed that the inevitable de-

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pletion which follows from the mediumistic process leaves the physical organism of the medium, for the time being, practically defenseless against the arch enemy of mankind in the form of physical disease.

This is also fully verified by the most recent and reliable statistics, which show that the average life of the medium, dating from the development of the mediumistic condition, is only a fraction over seven years. This includes mediums of both sexes and all ages who have given themselves up to the practice of mediumship either regularly or as a business.

It is true that there are a few very remarkable exceptions where mediumistic subjection has followed with reasonable regularity over a period of years. These cases, however, are the rare exceptions and only serve to prove more fully the general rule. It is found that in every such exception there is a specific cause, which only serves to verify more fully the principle.

A certain well known medium of international reputation gave public seances and public sermons under complete trance con-

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trol for something like twenty-five years. The question very naturally arises as to how this is possible, when the mediumistic process, under all ordinary conditions, is known to be so extremely enervating and paralyzing to the physical organism of the medium.

It is known that in this particular instance the magnetic and vital energies of the medium, appropriated by her controls, were immediately resupplied to her from the negative and mediumistic members of her *audience*. In this event the largest ultimate draft was upon the *audience* instead of the medium. The *audience* was the sufferer in this instance without knowing it. *Certain members of her regular audience were so completely enervated by this draft upon them that for hours after each regular service they were seriously affected.*

This same medium, subjected to the same character of control under conditions which precluded the possibility of such draft upon her audience, would break under the strain in a very short time.

The results of the mediumistic process upon the *mental* condition of the medium in

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like manner divide themselves into two distinct classes:

Immediate and more or less transitory results.

Subsequent and more enduring results.

The *immediate* and more or less transitory results of the mediumistic process upon the mind of the medium are:

(a) During the continuance of the mediumistic process the Will, voluntary powers and sensory organism of the medium are under the domination and control of spiritual intelligences to the exact degree that the mediumistic relation is established.

(b) In proportion to the degree of mediumistic control established, at any given time, the medium is deprived of the independent power to exercise his own Will.

(c) In the same proportion he loses his independent control of the voluntary organs of his own physical body.

(d) In exactly the same proportion his physical sensory organism fails to report to his own consciousness accurate impressions as to passing events upon the physical plane.

(e) To the extent that the mediumistic

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process interferes with the normal action of his physical sensory organism the medium's judgment concerning the ordinary affairs of life is impaired.

(f) In proportion as the medium loses the power of independent volition under the mediumistic process his Will becomes an automatic instrument under the domination of his controls.

(g) In all forms of trance mediumship the medium is deprived of the independent exercise of all his mental faculties, capacities and powers, during the continuance of the mediumistic process.

(h) In all the lighter forms of mediumship his loss of the independent power of self-control is exactly commensurate with the degree of mediumistic control to which he is thereby subjected.

These results upon the mind of the medium are all immediate. They are also of a more or less transitory nature, except to the extent that injury follows.

The *subsequent* and more enduring results of the mediumistic process upon the mind of the medium are:

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(a) As the process of mediumistic subjugation progresses the dominating spiritual intelligences obtain a constantly increasing power and control over all the mental faculties, capacities and powers of the medium. As a natural result at each succeeding sitting the complete subjection of the medium becomes less and less difficult for them. This is a progressive and permanent condition.

(b) The natural corollary of this demonstrated proposition is equally true. In exact proportion as the spiritual intelligences attain ease and facility in the process of obtaining control of the medium, the medium himself loses the independent power of resistance. This condition also involves a progressive and permanent loss to the medium.

(c) The mediumistic process involves no independent, self-conscious and rational activity on the part of the medium. On the other hand, it calls for the exact reverse of this. To the exact degree that the mediumistic relation obtains, the mind of the medium is in a negative or passive condition, and therefore inactive.

A high state of mediumistic development

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means a correspondingly low state of mental activity on the part of the medium.

Continuous mediumistic practice means continuous mental inaction or stagnation on the part of the medium. This means a corresponding inactivity of the physical brain through which his mind operates.

It is an immutable law of physical nature, with which medical science is already thoroughly familiar, that the inaction of any organ of the physical body soon results in its atrophy and decay, in the loss of its natural powers and the suspension of its natural functions. This is a fact of Nature, the complete verification and demonstration of which is within the power of every individual who desires to test it.

Completely suspend the muscular activity of the arm; in a very short time its muscles become flabby and soft and its powers wane in exact proportion to its atrophied condition. To the same degree its natural functions are suspended.

The passive condition of the mind in mediumship and the consequent inactivity of the physical brain, through which the mind op-

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erates, soon result in atrophy of the brain tissues, degeneracy of the mental powers and suspension of the mental functions.

No fact of Nature is more conclusively demonstrated than is this particular result of the mediumistic process. It is the common experience of every medium who has ever reached the degree of mediumistic subjection here referred to. To a proportionate degree it is the experience of every other medium, whether he is able to measure it or not. It is a condition which may be observed by every individual who is in position to study the effects of mediumship upon the mental powers of a medium.

An important fact from the standpoint of the individual is that almost every desired result may be accomplished by at least *two different methods or processes*, one of which is *ethically right* and the other *ethically wrong*.

It is quite possible for a given result which, in itself, may be desirable and beneficent, to follow as the natural sequence of a method or process which is indefensibly wrong, immoral and injurious. Not only is this possi-

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ble, but it is one of the commonest facts of Nature and confronts us at almost every turn in the pathway of life.

In the final results, there is an *important distinction* between the position of the *hypnotist* and that of the *spiritual control*.

The *hypnotist* is on the same plane with his subjects, while the *spiritual control* is not.

For this reason the hypnotist has an immense advantage in point of facility. He is therefore in position to accomplish vastly more harm upon the physical plane to both himself and others.

One professional hypnotist alone who is devoting his time and effort to his profession may, within the period of a very few years, accomplish the complete subjection and control of a thousand different subjects. One spiritual control, however, very rarely accomplishes the development of more than a dozen mediums within the period of an average physical lifetime. After a medium is once fully developed and the condition of psychic subjectivity completely established, *it is then possible for a thousand spiritual*

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controls to operate successfully through the one instrument during a single year.

Thus a single hypnotist, under the Law of Retributive Justice, may easily bind himself in the bonds of servitude to a thousand subjects; while a thousand spiritual controls may be able to divide among themselves the responsibility for the subjection of a single medium.

Under the Universal Laws of Retributive Justice and Gravity he is the greater sufferer in exactly the same proportion upon the spiritual planes of life.

CHAPTER XXXI

INSANITY

It has been found by The Great School of Natural Science that out of each one hundred reported hypnotic "cures" at least sixty-three are in no sense whatever entitled to be so classified. The subsequent history of these cases discloses the startling fact that the hypnotic process has only succeeded in hoodwinking the patient, and concealing the manifestation of the disease from the objective vision for a brief period.

In due course of time (in the majority of instances not exceeding eighteen months), the same disease has "returned" and made its presence fully manifest.

It would seem that the most enthusiastic advocate of the subjective method of treatment, even, unless he be deliberately dishonest, would frankly admit that in all such instances the hypnotic process is in no sense remedial or curative. The most extravagant

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claim that could be made for it, based upon its therapeutic value, would be to the effect that it is, perhaps, a temporary palliative. It would scarcely be entitled even to that designation in the accepted meaning of the term as it is used by men of medical science, in their reference to disease. It might, however, very appropriately be considered a "palliative" in the sense that it is a "cover" or "cloak" under which to conceal the true condition of the patient from both himself and the world.

Out of the same number of cases it is found that in twenty-four of the sixty-three the same disease "returns" in a more aggravated form than that in which it manifests itself prior to the hypnotic treatment.

This fact would appear to strongly indicate that in all such cases the hypnotic process has acted as an anæsthetic pure and simple. The sum total of its results is disclosed in the fact that the patient has been made insensible to and unconscious of his true condition for a time. He has been deceived or misled for a brief period, during which the disease has been permitted to continue its de-

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structive ravages under the protecting cover of hypnotism, without check or hindrance.

There are many instances where an anæsthetic is desirable, and upon broad, humanitarian grounds would be deemed entirely justifiable. But certainly this claim cannot be successfully maintained in the cases above referred to. The physician and the surgeon limit their use of physical anæsthetics to the temporary relief of unendurable pain or suffering. They at no time employ these agencies for the purpose of concealment or deception. It is also true that when the physician or the surgeon administers anæsthetics he accompanies their use with remedial agencies intended to correct, restore and cure. He does not leave the disease to pursue its work of destruction unmolested.

Hypnotism is only a fatal blind that deceives both the patient and the public, as well as the hypnotist himself, concerning the actual conditions. In all such cases as these it only furnishes disease a convenient cloak under which to complete its deadly work without likelihood of discovery or interruption until it is too late. Certainly this use of hyp-

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notism cannot be justified upon any ground that appeals to human reason, nor upon any which conscience approves.

It is found that *other forms* of disease than those for which the hypnotic treatment is given soon develop. A case of hysteria is "cured," only to develop epilepsy. A "cure" of stammering is effected, and soon thereafter nervous twitching of the mouth and face develops. A patient is "cured" of the cocaine habit and immediately thereafter develops cancer of the stomach. A case of rheumatism is "cured," and within a short time thereafter blood poison develops.

It would seem that in all such cases the process is one of transformation only. The only change effected is in the *form* of the disease, and not in its substantial essence. There is certainly no ground here upon which to base a claim of therapeutic value.

In a certain number of the last named class of cases the transformation is clearly and unmistakably one of an injurious or detrimental character, and therefore destructive in its effects.

There is yet another class of cases not in-

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cluded in any of those above referred to. And here a wholly different element enters into the proposition.

It is found that Insanity is the natural sequel of the hypnotic process.

The gravity of this statement is fully appreciated. It is not made lightly, nor without the most unqualified and conclusive evidence back of it.

This subject has been studied quite independently of its relation to the subject of therapeutics. It is found that among hypnotic subjects of all classes, including those who become such for experimental purposes and for entertainment and amusement, as well as for the treatment of disease, *a fraction over nine per cent. develop insanity in its various forms and phases.* For the sake of perfect fairness it is proper to state that a certain percentage of the cases of this character results from the practice of hypnotism for other than therapeutic purposes.

The record, however, is especially significant and valuable from a therapeutic standpoint, in that it demonstrates *beyond all question that hypnotism practiced without*

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destructive intent is nevertheless destructive in its effects. This, perhaps, is as nearly a fair test of its therapeutic value as it is possible to apply upon the plane of its purely physical aspect.

It now becomes necessary to examine the subject from the standpoint of the actual results of mediumship as they translate themselves into the inspirations, emotions, impulses, desires, appetites, passions, actions and life of the medium himself.

The man who continually fails, neglects or refuses to discharge his individual responsibility by the exercise of self-control of all the elements of his nature, inevitably sinks to the level of animal life. There is no other destiny for him. In exact proportion as he fails, neglects or refuses to discharge his duty or obligation which God or Nature has fixed upon him, just because he is a man, in like proportion he approaches the level of animal nature. There is no escape from this result.

Mediumship deprives the medium of the ability to exercise each and every one of those attributes of the Soul upon which his individual responsibility depends, in just so far

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as he is affected by the mediumistic process at any given time. In equal measure, therefore, as this becomes a fixed and permanent result of mediumship, the medium is deprived of the power of Self-Control, and necessarily sinks toward the level of animal nature. *This is the Universal Law of Gravity.*

In exact proportion as the individual loses the power of Self-Control, or voluntarily suspends its exercise, the check upon his baser nature is relaxed and the restraint upon his grosser appetites, passions, emotions, desires and propensities is removed. This is inevitable. Every man and every woman living has no doubt demonstrated a thousand times over the operation of this law of Nature.

Harsh and unlovely and revolting as the thought may be when set out in cold, unsympathetic type, it is nevertheless a *fact*.

Inasmuch as mediumship slowly but surely destroys the individual power of Self-Control, its inevitable tendency is toward degeneracy. *The law is inexorable.* It is an unpromising fact of Nature, as patent as that an apple severed from the limb on which it

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grows will fall to the ground. The force which carries the apple down is gravity.

When its natural sustaining power, the power of Self-Control, is neutralized, suspended or destroyed, the gravity of the Soul, like that of the apple, carries it downward toward the plane of the earthly animal.

But what of the statistical facts? Do they verify or disprove the principle here declared?

From the class of mediums whose development has been sufficient to establish definite and unqualified results, science has gathered and is able to formulate and present the following verified results of the mediumistic process upon the medium:

Seventy-three per cent. of the professional mediums referred to sooner or later develop abnormally increased and uncontrollable sexual passions, while as high as ninety-two per cent. show marked increase of the sexual appetite or desire.

A fraction over sixty per cent. develop hysterical or ungovernable temper, while as high as eighty-five per cent. show marked increase of nervous irritability.

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Fifty-eight per cent. develop dishonesty and fraud, while ninety-five per cent. show lack of moral discrimination and courage.

A fraction over seventy per cent. develop inordinate vanity, while ninety-two per cent. become more or less egotistical.

As high as ninety-eight per cent. develop some discoverable form of selfishness, sensuous desire, emotional weakness or degrading physical appetite.

In no instance does the process develop marked individual improvement from a moral standpoint.

In order that no injustice may be done the individual medium, it is proper to explain that the results here given arise from two distinct and separate causes:

Natural degeneracy of the medium as a direct result of the mediumistic process.

The direct and overwhelming domination of vicious controls.

No attempt has been made to determine the percentage of results separately due to each of these causes. It has not been deemed necessary, inasmuch as both classes of results are directly referable to the mediumistic

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process, and both find their expression in the life and conduct of the medium.

There are all shades and degrees of control, and therefore all shades and degrees of individual responsibility and moral accountability on the part of the medium. It will not be difficult, therefore, to understand that there are many instances wherein the medium is *particeps criminis* and should be held equally accountable with those who exert an influence upon him from the spiritual plane.

This is usually the case wherever the medium is constitutionally of a strongly preponderating physical nature. In proportion as this is true he surrenders himself to the mediumistic process, more especially to its degrading suggestions, with diminished reluctance. In like proportion he loses not only the power of Self-Control, but the desire to exercise it, and as a result sinks to the level of animal nature. The check upon his physical appetites, passions and desires is relaxed. His unbridled physical nature is thus permitted to run riot, and as a result spiritualism is made to carry the burden of his moral obliquity.

INSANITY

The various forms of Insanity which follow from this cause furnish food for much serious reflection.

In one of the largest western institutions for the insane in the United States, six hundred diagnoses have been made showing with absolute certainty that in fifty-eight per cent. of the cases thus examined the sole immediate cause of Insanity was *mediumistic subjection*. These diagnoses showed that *fifty-eight per cent. of those examined were at the time under the domination and control of outside, spiritual intelligences*.

No more powerful sermon could be preached to the great world of intelligent humanity than that which is contained in the simple but vital suggestion that something like 58 per cent. of all the Insanity in the country is the result of the mediumistic process. This fact alone is a commentary in itself which should convey to the mind of every intelligent man and woman throughout the land and throughout all the nations of earth, the fundamental fact that *there is something radically wrong and fatally destructive in the subjective process of mediumship*.

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There is a wide and prolific field of Insanity which the medical fraternity find it necessary to classify under the general heading of "Causes Unknown."

In this great class, generally speaking, will be found, for the most part, the various forms of Hysterical Insanity, Religious Insanity, Religious Mania, Emotional Insanity, and so-called "Delusional Insanity" of all kinds and degrees. These, however, might all be included in *one general class* and properly designated as "Mediumistic Insanity" or "Subjective Insanity."

CHAPTER XXXII

THE LINE OF DESPAIR

There are many different methods and processes by and through which Nature's Destructive Principle may be invoked, yet the *fundamental principle* itself is always the same. It involves the relationship of activity to passivity, positive to negative, energy to inertia, strength to weakness, aggression to suppression, domination to submission, Control to Subjection.

It may be said that all crime is referable to these relationships. The powerful, energetic, ambitious, positive, active, aggressive, dominating and controlling intelligence in the gratification of selfishness and vanity is guilty of the crimes and sins of commission. The weak, timid, credulous, inert, negative, passive, submissive, yielding and surrendering intelligence is responsible for the crimes and sins of omission. Acting together, they ac-

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comply all the crimes and sins known to the calendar of Nature.

There appear to be three distinct psychological states of being that are suggestive of ultimate evolutionary possibilities. These may be dimly suggested by the terms, "good, indifferent and bad"; or by "improvement, uncertainty and degeneracy"; or by "progress, stagnation and retrogression."

In the first and highest of these three states the individual has reached an evolutionary altitude where truth for its own sake is more attractive to him than falsehood with all its alluring promises of selfish advantage. Light is more attractive to him than darkness. It is more agreeable and pleasant to do right for the sake of principle than to do wrong for selfish gain. It is easier to rise to higher levels of life and action than sink to lower planes of existence. In this state reason has finally triumphed over all the debasing influences of the appetites, passions, emotions, impulses and desires. Harmony and co-operation are established between the self-consciousness, reason, independent choice and volition of man, and the self-control for

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which he has striven is now an established fact. He is liberated from all the forces, activities and processes of Nature, both within and without, which would enslave the Soul. He is emancipated from all subjective conditions and processes and all the predominating tendencies of the Soul set toward light and life and the attainment of Individual Immortality.

The line which marks the level of this evolutionary development and individual triumph may well be known as "The Line of Victory." It marks the plane of the greatest victory of individual life, the final victory over self in the achievement of individual self-control.

The second or middle psychological state of being lies immediately below the first. It is the battle ground of individual life. It is here that every individual intelligence must fight the crucial battle of *self*. Here it is that he is subject to the active play of all the opposing and contending forces of Nature.

His intelligence, reason, intuitions and aspirations all exert their buoyant effect upon his life and tend to lift him upward into the

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light of a higher knowledge and a higher life. His evil appetites, passions, emotions, impulses and desires all tend to drag him downward.

His environment and associations exert the same double influence upon him. Those who are above him in point of knowledge, development and power give him courage and hope and inspiration to rise with them into the light. Those who are yet below him exert their influence with equal persistence to drag him downward to their level and into the darkness.

So it is that here in this middle ground his intelligence, reason, conscience, intuitions and aspirations and all the powers of light are pitted against the evil tendencies of his individual nature and all the powers of darkness. This, therefore, is the realm of vacillation, and uncertainty. Today the Soul sets toward the light. Tomorrow it seeks the world of darkness. Today the good triumphs. Tomorrow the evil tendencies predominate. The ultimate issue is yet undetermined. The Soul is being weighed in the balance.

This is the psychological state of evolu-

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tionary development where and in which future possibilities are determined.

In this middle state the gravity of the individual is naturally downward, except for the power he possesses to lift himself by his own efforts. The weight of an eagle's body is many times greater than that of the air in which it flies. It therefore naturally gravitates toward the earth. Under the law of its gravity, if left alone, it would fall to the ground never to rise again. But this monarch of the air has the power within itself and of its own right to overcome the force of gravity and rise at Will to realms beyond the clouds and the shadows of earth into the clear sunlight of heaven.

Thus it is with man in this second psychological state or condition. When left alone to the mercy of the elements and the play of Nature's forces his gravity carries him downward toward the realms of darkness and death. But he has within himself and of his own right the power to overcome the downward tendencies of his gravity and rise *at Will* into the realms of light and life and Individual Immortality.

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It is but a question of whether he will or not. As it is with the eagle, so it is with man himself. If he would rise and soar above the shadowland of earth he must do so by the Self-Control and exercise of those individual faculties, capacities and powers of the Soul through which he is enabled to discharge his individual responsibility and at the same time earn Nature's reward therefor, which is Individual Immortality. From the standpoint of science it would appear that these are the wings which God or Nature has given him with which to rise in triumph above all the opposing forces of Nature.

At the lower level of this second or middle psychological state of man runs another line, a fixed and immutable line of Nature. From its portentous and appalling significance the Masters of Natural Science have aptly named it "*The Line of Despair.*"

Below the level of this line of psychic condition lies the realm of spiritual darkness and spiritual death. Those who in their downward flight cross this line "leave hope behind." This is the bourne whence neither man nor woman ever returns. This line of

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despair marks the level at which the Destructive Principle of Nature in Individual Life becomes triumphant. It marks that point in the devolution of mankind where all the elements of individual being, spiritual, mental and moral, set toward darkness and death.

So long as there remains one aspiration for good, one desire for light, one cry of conscience, one prayer for help, Nature responds and sends her messengers. But when man in his downward flight crosses this Line of Despair he passes beyond the reach of those who would or could help him to rise again. Those attributes of the Soul which distinguish him from the animal no longer respond to the power of Will. At the crossing of this line he sinks to the level of animal nature. Like the animal he lives for a time in this world of progressive degeneracy and then goes down to spiritual death.

What the scientific significance of this second or spiritual death may be is, as yet, the great unsolved problem of Nature. So far as Natural Science knows, this means the death of the Soul, or total individual extinction and a resolution of the individual entity

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in all its essential nature back into the elements from which it came. And

THIS IS "HELL."

CHAPTER XXXIII

THE WAY OF DEATH

A clear and comprehensive understanding of *Nature's Destructive Principle* is of transcendent importance. The specific purpose is to fix indelibly in the mind an accurate conception of one fundamental deduction of Natural Science which gives to *Man* a unique and distinctive place in Nature.

Let us proceed to the plane of the mineral kingdom and from that level look upward over the two intermediate kingdoms of the vegetable and the animal to the plane of human life. Let us study the evolutionary ascent from the lowest and simplest form of life to the highest and most complex, as it is indicated in the Life Elements of Nature themselves.

In the mineral kingdom the constructive or integrating principle of Nature operates through the *Electro-Magnetic Life Element*

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alone. Upon this *single* Life Element the integration and growth of minerals depend.

In the vegetable kingdom the constructive, integrating and organic principle operates through *two* Life Elements instead of one. It operates through the *Electro-Magnetic and the Vito-Chemical* Life Elements

Of these two Life Elements the Vito-Chemical is the dominant one in the vegetable organic process. It controls that higher function of Nature known to science as the organic principle or process in vegetation, as this process is distinguished from that of mineral integration.

In the animal kingdom there is yet a higher, *third* Life Element through which the constructive principle operates. This third Life Element is the *Spiritual* Life Element of Nature. It is the dominant factor in the organic process of animal Nature. It is that element which lifts the animal to a plane above the vegetable and gives to it those added characteristics which so clearly manifest themselves in the faculty or capacity of consciousness and the power of voluntary action.

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In the kingdom of man the *fourth* Life Element of Nature—the *Soul* Element—is the principal factor in the constructive process. Here we have the constructive principle of Nature operating through *four Life Elements in harmony* instead of through one alone. Of these four the *Soul* Element is the dominant one in the human organism and gives to man those added characteristics of Self - Consciousness, Independent Choice, Reason and the Power of Independent, Self-Conscious and Rational Will or Volition.

In the mineral kingdom *Nature's Destructive Principle*, in order to prevail, must overcome the integrating power of but a *single* Life Element. In the vegetable kingdom it has to contend against the combined integrating and organizing forces of *two* Life Elements of Nature. In the animal kingdom it must oppose the combined integrating, organizing and sustaining forces of *three*, and in the *human it is pitted against the combined forces and energies of all four of Nature's Life Elements working in harmony.*

The higher we proceed in the evolutionary process and the further we get away from the

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plane of the mineral kingdom the more *powerful* become the forces of Nature which we recognize as *constructive*, and the more difficult becomes the task set for *Nature's Destructive Principle*.

It would appear to be a far-reaching design of Universal Intelligence to ultimately evolve an order of being which shall *possess within itself the power and ability to transcend the operation of Nature's Destructive Principle*.

Let us return to the plane of the mineral kingdom, and, looking upward from another point of vision, study the evolutionary ascent of Nature as it is indicated in the principle of *growth* or *accretion*. In this examination let us view the subject from both the ethereal and the physical planes of life at the same time.

In the mineral kingdom growth of the ethereal body ceases when the growth of the physical is arrested.

In the vegetable kingdom this appears to be the case also, but there are some well-defined indications which suggest that this may be only an appearance and not a fact.

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In the animal kingdom all uncertainty is dispelled. Here it is determined with absolute certainty that, in the case of infant animals, growth of the spiritual body appears to cease soon after physical death. This, however, is not true of those animals which pass the stage of infancy before physical death occurs. In this latter case the spiritual body continues to grow after physical death, and in most instances—more especially among what we term the higher animals—spiritual growth continues until the spiritual organism reaches what appears to be spiritual maturity.

In the kingdom of man this evolutionary phase of life reaches its climax. Here it is observed that however young the infant man may be, if it has reached co-ordination with the Soul Element of Nature and breathed the breath of its higher life, the death of the physical body appears to have no effect whatever upon the continued growth of the spiritual, other than to retard it somewhat. It proceeds to grow and develop without interruption or lapse of any kind until it reaches what appears to be full spiritual maturity.

Indeed, in this field of observation growth

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appears to be much more exclusively a psychical process. It is moved primarily by a psychical impulse, as indicated in the fact that physical death does not affect the process of growth in the spiritual organism in any way, except to retard it somewhat.

From this second view point the mind seems to see with added clearness the possible design of Universal Intelligence as it appears to manifest itself in the wonderful scheme of evolution. We are able to clearly note the unfaltering march of development toward the consummation of what appears to be a fixed and steady purpose, the evolvment of an individual organism which *shall be able to transcend the limited possibilities of Nature's Destructive Principle.*

Once more let us stand upon the level of the mineral kingdom and from yet another point of vision view the subject. In this observation let us study the evolutionary rise of the individual entity in its purely *psychical* aspect.

In the mineral world the constructive or integrating process is one in which the mineral entity itself, as such, has no *intelligent* or

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conscious part so far as science knows. The integrating power of the mineral world, to every appearance, is automatic and involuntary so far as the mineral itself is concerned. The mineral appears to grow and decay, integrate and dissolve, in neither a conscious nor voluntary manner, but rather in obedience to the operation of the great law of Universal Intelligence.

In the mineral, we are unable to discover anything which suggests to our minds an individualized intelligence. Whatever manifestations we are able to observe which might suggest consciousness, volition or intelligence, appear to reside in the individual, chemical particles of which chemical aggregates are composed, and not in the aggregate as a distinct and separate entity or individuality.

The energy or impulse which unites the particles of gold or silver into one common mass manifests itself in the individual particles of which the mass is composed, and not in the mass as a whole. For this reason we are able to assert with seeming scientific certainty that the stone, or the crystal, or the boulder, or the nugget, or any other mineral

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aggregate, as an individual entity, has neither consciousness, volition, intuition nor intellectuality in any of its individual manifestations.

In the vegetable world we seem to cross a distinct line of differentiation which suggests at least a different character or grade of intelligence. Here the manifestations of intelligence do not appear so exclusively in the individual particles of which the various aggregates are composed.

The sunflower turns its face to the sun. In the morning it looks to the east. During the day it follows the course of the sun in its flight across the heavens from east to west and at night bows its head to the west.

The sensitive plant shrinks at the touch of the human hand as if it were conscious of possible danger.

The little "Fly-Trap" opens its cup-like flower as if to await the coming of the unsuspecting insect. When the busy bee comes and enters in search of honey, or the fly in search of food or drink, the little flower quickly closes its door-like lid or mouth, and the insect is a hopeless and helpless prisoner. Here

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it is securely held until death comes to its relief. Then its decaying body is absorbed and assimilated by the plant as food.

The wild morning-glory vine of rapid growth reaches the limit of its support and gropes about in search of something new upon which to support itself. Place another support within a few inches of the end of the vine, but slightly to one side, and then watch the result. Within a few hours you will observe that the vine is reaching out to the new support. Then shift the object to the other side and in a short time you will see that the vine has turned about and is reaching for it in the opposite direction.

In all these instances, and many more which might be mentioned in connection with the vegetable world, there appears to be a very low grade of instinct or semi-consciousness as well as volition, which resides in the plant itself as an individual entity and not alone in the particles of which it is composed.

Natural Science is not able to assert with certainty that any plant actually possesses individual consciousness, instinct or volition,

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but it is compelled to note the fact that in the evolution of vegetable life Universal Intelligence has taken a long step in the direction of an individualized intelligence and seems to be anticipating that ultimate result.

In the animal kingdom we cross another distinct line of differentiation in conditions and development. Consciousness is here well defined as a faculty or capacity of the individual animal. Volition is also a well defined power of the individual entity, and not wholly an automatic result of general laws operating through the individual particles of which the individual animal is composed.

Here we note for the first time that the individual entity possesses the power of independent locomotion. It is also invested with appetites, passions, emotions and desires, and, excepting in so far as the vital processes are concerned, the individual animal has full control of its muscular organism.

Here we observe for the first time in the upward march of evolution what we have defined as animal instinct. So closely does it seem to approach the limit of the purely intellectual that wise men of all ages have dif-

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ferred in their judgments concerning the ability of the animal to reason from cause to effect. Certain it is that if the animal does not rise to the level of the purely intellectual, its individuality most clearly and unmistakably foreshadows such a possible development in the yet higher kingdom of man.

In the human kingdom we find the full realization of all that is foreshadowed in the lower kingdoms of Nature. Man possesses all that the animal does *and something more*. Added to the consciousness of the animal is the *self-consciousness* which is distinctively a human faculty or capacity. Animal *instinct* assumes the higher form of *intuition* in man. The *volition* which in the animal is apparently but a reflex of animal appetites, passions, emotions and desires, in man becomes an *independent, self-conscious and rational power*.

In his intellectual activities, processes, capacities and powers man rises to a plane of life and being unknown to and untouched by all the rounds of individual life which lie below the level of the Soul Element of Nature.

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One more view of the subject from the plane of the mineral will enable us to complete the picture. This time our task is to note the upward movement of evolution through the Four Kingdoms as it is indicated in the *persistence* of the ethereal or spiritual body beyond the point of physical death.

It will be remembered that in the mineral kingdom the dissolution of the two bodies is almost simultaneous or synchronal. The ethereal body persists but a comparatively brief period of time after physical dissolution, even where the process of physical dissolution is forced and instantaneous.

In the vegetable kingdom the length of time the ethereal body persists after physical death or dissolution is many times longer than in the case of minerals.

In the animal kingdom this progression goes on.

And in the kingdom of man we again reach a natural and sequential climax. Here we find that Nature, or the great Universal Intelligence, appears to have shifted the burden of responsibility to *man himself*. As a result

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man possesses the power *within himself* to determine or to extend the period of *persistence* of the spiritual body beyond the point of physical death indefinitely. In a much more exact and literal sense, therefore, than is generally understood, man appears to be "*the arbiter of his own destiny.*"

A brief summary presents the subject in its full and complete perspective.

MINERAL.

One Life Element.

Ethereal growth ceases at physical death.

Ethereal and physical death practically synchronal.

Without individual consciousness, instinct or volition.

Death of both bodies ultimately inevitable to all appearances.

It is observed that the dissolution of a physical mineral carries with it almost instantly the dissolution of its ethereal duplicate. This almost simultaneous or synchronal dissolution of the two bodies appears to be significant from a scientific point of view, in that it would appear to establish with a rea-

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sonable degree of scientific certainty the following deductions:

That the constructive process or growth of the duplicate of a mineral ceases when its physical growth or integrating process is arrested, and *vice versa*.

That the relation between the physical and ethereal bodies of the mineral is of such a character as to establish what appears to be their absolute interdependence.

The integrating process in this case appears to be but a single process manifesting upon duplicate planes of mineral existence.

VEGETABLE.

Two Life Elements.

Ethereal growth appears to cease at physical death, but there are some indications to the contrary.

Ethereal and physical death clearly not synchronal.

Some indications or shadowings of individual consciousness, instinct and volition.

Death of both bodies ultimately inevitable to all appearances.

In the vegetable kingdom just one important variation from the mineral process ap-

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pears. The dissolution of the two bodies of a plant is by no means so nearly simultaneous or synchronal as in the case of the mineral. The length of time intervening is very much increased. The ethereal organism of a plant appears to possess the power of individual persistence after physical dissolution to such an extent as to plainly suggest a possible design of Nature, which design would seem to become more clearly defined as we ascend to higher planes of organic life.

A study of vegetation on both its planes of life appears to establish with a reasonable degree of certainty the following deductions:

That the ethereal organism of a tree or plant ceases to grow or develop whenever physical development is arrested. Its dissolution actually begins at the point of physical death just as appears to be the case with the mineral.

In so far as the principle of growth or accretion is concerned there seems to be the same general interdependence of the two bodies in the vegetable kingdom as in the mineral.

Here also integration appears to be but a

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single process manifesting upon two planes of material existence.

ANIMAL.

Three Life Elements.

Spiritual growth continues after physical death.

Spiritual life continues long after physical dissolutions.

Individual consciousness, instinct, volition, appetites, passions, emotions and desires, with strong suggestions or shadowings of developing intellectual activities, faculties, capacities and powers.

Death, both physical and spiritual, ultimately inevitable to all appearances.

In the animal kingdom some important variations or modifications appear, among which the following are most important:

The length of time a spiritual animal persists as an individualized entity, after its physical dissolution, is many times greater than that during which the ethereal vegetable persists after its forced physical dissolution.

The spiritual growth and development of an animal does not necessarily stop at the point of physical death. At the death of in-

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fant animals, spiritual growth, in most instances, appears to cease immediately and spiritual death follows within a comparatively short time.

If the period of animal infancy is past before physical death occurs and the process of physical development and growth is well under way, the spiritual organism continues to develop until it reaches what appears to be full maturity upon the spiritual plane.

Spiritual disintegration does not begin at the point of physical death, nor until long thereafter. In this respect the animal differs very radically and essentially from the mineral and the vegetable.

Here also the principle of growth does not appear to bind the two organisms together in an indissoluble bond of interdependence. Indeed, the dependence appears to be almost entirely on the part of the physical.

Another important distinction or variation is noted, in that the integrating process appears to be a double process instead of a single one, as in the two lower kingdoms of Nature. Or, if it be not a double process, then at the point of physical death that which

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produces growth is detached from the physical and unites with the spiritual.

MAN.

Four Life Elements.

Spiritual growth not interrupted nor in any manner interfered with by physical death, other than as to rapidity of growth.

Persistence of spiritual life after physical death under the control and within the power of the individual and dependent on his individual choice.

Individual self-consciousness, intuition, appetites, passions, emotions and desires; independent, self-conscious and rational volition, and all intellectual faculties, capacities and powers fully defined.

Spiritual death not necessarily inevitable, but under control of the individual. Individual Immortality a possibility to all appearances.

In the kingdom of man these variations or modifications appear with even greater distinctness. They stand out in such vivid contrast with the conditions which obtain in the lower kingdoms of Nature that the mind almost involuntarily forecasts a possible de-

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sign which the great Universal Intelligence appears to be working out.

However young the human infant may be when its physical death occurs, if it has once co-ordinated with the Soul Element of Nature and "breathed the breath of life," its status as an individualized intelligence is determined.

Its physical death does not appear in the least degree to suspend, retard or check the growth and development of the spiritual organism. The human infant upon the spiritual plane passes through all the phases and stages of spiritual growth and organic development to its full spiritual maturity, in a manner closely analogous to its growth and development upon the physical plane.

Man appears to be inherently invested with the power and ability to perpetuate his own organic individual existence upon the spiritual planes of life indefinitely. This is accomplished by his personal knowledge and right application of the laws, principles, forces, activities and processes of Nature which govern the conservation of his spiritual life and energies.

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By the right application of his knowledge and the right use of all his acquired powers he comes into full co-operation with Nature's Constructive Principle. He thus adds to the great upward evolutionary impulse of Universal Intelligence the impetus of his own individual powers. He becomes an active independent, self-conscious, rational and voluntary factor and power in his own individual evolution. By and through this voluntary and rational co-operation with the great Universal Intelligence he severs the last destructive tie of his individual being and rides upon the current of Nature's constructive, sustaining, renewing and living forces onward and upward through the realms of spiritual light and life until he passes beyond the limit of all our present knowledge.

Another significant variation or modification is that, although man is unquestionably invested with the power and ability to perpetuate his individual existence upon the spiritual planes of life indefinitely, yet he does not always elect to do so.

This suggestion brings us to what appears to be another interesting fact of spiritual Na-

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ture: that man is invested with the power of Individual Choice in the spiritual life as well as in the physical. This appears to be one of the inalienable rights of every responsible individual intelligence.

It is a well-known fact that in this physical life man may defy every principle of Nature which makes for his own upbuilding. He may defy Nature's Constructive Principle. This is true as to every phase of his being. He may destroy his own physical life by any one of the numerous methods employed by the suicide. Or, he may wreck his physical health and strength by overindulgence of any or all of his physical appetites, passions, emotions or desires, and thus reach the same physical end through a slower and more gradual process.

He may defy every moral principle of equity, justice and right, and in a similar manner accomplish his moral suicide or death.

In the same absolute and definite manner the power of individual choice obtains upon the spiritual planes of life. By the wrong application of his knowledge and the abuse of

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his acquired powers man in that life, as in this, can, if he so elect, come into full co-operation with Nature's Destructive Principle. In this event he becomes an active, independent, self-conscious, rational and voluntary factor and power in his own devolution and spiritual retrogression.

By and through this voluntary and intentional violation of the constructive, sustaining, renewing and living principle of individual continuity, he may, of his own choice, ride upon the strong current of Nature's Destructive Forces backward and downward into the realm of spiritual darkness, to disintegration, dissolution, individual extinction and a final resolution back into Nature's elements to a point beyond the limits of all our present knowledge.

And THIS IS THE WAY OF DEATH.

CHAPTER XXXIV

MAN'S PRIVILEGE

From a psychological standpoint, the distinguishing difference between man and all the rounds of animal life and intelligence below him, is in the fact that man is Morally Accountable and Individually Responsible, while the animal is not. Man is bound by a higher law of life than is the animal. He is a distinct factor in the "Moral Order" of the Universe, and is bound by the Moral Law. The animal is not.

There is a definite and scientific reason why man is a creature of the Moral Order, while the animal is not. It is because man is invested by Nature with those higher distinguishing attributes of the Soul (Self-Consciousness, Reason, Independent Choice, and an Independent, Self-Conscious and Rational Volition), which alone enable him to understand and respond to the Moral Law and dis-

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charge the Moral Obligation of Personal Responsibility. The animal is not so invested.

Man, therefore, is a "Moral Being," in the sense that he is charged with Moral Accountability and Personal Responsibility.

The animal is an *Un*-moral being (not *Im*-moral), in the sense that it is not charged with Moral Accountability nor Personal Responsibility.

Man alone is capable of being *Im*-moral, because he alone finds it possible, knowingly and intentionally, to violate the Moral Law of his own being.

Man, without the higher Soul Attributes, would be as un-moral as the animal. In that condition he could no more be immoral than can the animal. Neither could he be Moral, any more than it is possible for the animal to be Moral.

Man, possessing the higher attributes of the Soul on which Morality depends, is Morally Accountable only in just so far as he has the power and the ability to exercise those attributes consciously and voluntarily. Whatever destroys that power or deprives him of the ability to exercise those Soul Attributes,

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at the same time relieves him of his Moral Obligations and his accountability to the Moral Law; and to whatever extent this is done he is reduced toward the un-moral state and condition of the animal.

The "Subjective Psychic Process," when applied to man, destroys his power and ability to exercise his Soul Attributes at Will, in just so far as he is subject to that Process, at any given time. It is a Process, therefore, which reduces him to an *un-moral* condition or state of being, in just so far as he is subject to its action. This is one of the "essential facts" of Nature upon which the author bases his assertion to the effect that the Subjective Psychic Process is not founded in Morals nor upon the practice of Moral Principles. It is a Process which reduces man from a state of Moral Accountability to a state of un-moral exemption from accountability, in just so far as he is subject to its operation. It cannot be founded on Morality, since the very essence of its action is *Un-Moral*.

The hypnotic process is a psychic process. That is to say, it is a Soul process, a process of the intelligent *Soul of man*. It may be set in

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motion by any person who possesses the necessary Intelligence and Will Power, quite regardless of his Moral Status. It may be invoked by a criminal of the most vicious and degenerate character as readily as by the man of high moral principles, provided he possess the necessary Intelligence and power of Will. A mere matter of intellect and Will-power on the part of the hypnotist is in no way related to nor dependent upon Morality. Every hypnotist knows this. Every student of psychology who has gone beyond his alphabet is equally cognizant of the fact. The method of invoking the hypnotic process, therefore, is not Moral. It has no reference whatever to Morality. It does not in the least depend upon the practice of Moral Principles.

The scientific relation which the hypnotic process sustains to the hypnotist is very closely analogous to that which the physiological action of a poisonous drug sustains to the individual who administers it to another. The moral status of one who administers a deadly poison has no effect whatever upon the physiological action of the drug he ad-

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ministers. It will kill its subject just as quickly and just as surely and just as dead when administered by one who is moved by pity and compassion and all the most exalted moral sentiments as it will when administered by one who is actuated by malice, hatred and revenge. Its action is not dependent upon "motives." Its essential nature and destructive properties are not in the slightest degree minimized nor in any manner whatsoever modified by the moral character of the individual who administers it and sets its active properties in motion. Its results are mechanical, and have no relation whatsoever to Morality nor to the Practice of Moral Principles.

The relation of the hypnotic process to the hypnotic subject is also one which is wholly independent of Morality, or the Practice of Moral Principles. For it is a fact which all students of psychology understand, that Morality, in itself alone, is not sufficient protection against the hypnotic process. The individual of high moral character, all things else being equal, may be hypnotized almost as readily as the individual of low moral character,—*provided he lend himself to the*

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hypnotic process with the same degree of willingness, unreserve and co-operation. When once completely subject to its domination and control he is just as helpless as the hypnotic subject of the lowest criminal or immoral type. Once fully under control, the one is just as much and as truly an automatic instrument for his hypnotist as the other. This again shows that the hypnotic process is not, in its essential nature, a problem in Morals. It is not founded on Morality nor upon the Practice of Moral Principles, from the standpoint of either the hypnotist or the hypnotic subject.

The man of high moral character who has once learned the destructive nature of the hypnotic process, or the mediumistic process, never thereafter will submit himself to its domination so long as he possesses the power to resist it. Just so soon as he has learned that the process is destructive, he sets himself the noble task of freeing himself from its influence and at the same time acquiring the knowledge and the power whereby he may thereafter resist it successfully. Added to Morality, therefore, there must be both "In-

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telligence" and "Will Power." The office of Morality in the combination is to stimulate intelligence to make the search for the needed knowledge, and support the Will in its effort so to apply that knowledge as to accomplish the desired end—Liberation.

Even one who has become a Master under the Constructive Process and in accordance with the Independent Method of Spiritual Development, can thereafter surrender himself to the hypnotic process, *if he will*. He would not be a *Master* if he *could not*. Mastership does not deprive men of the power of Will nor of Independent Choice. It enlarges the scope of both. He *can* do whatever he could do before, and many other things in addition.

Although he possesses the power to submit himself to the hypnotic or mediumistic process, nevertheless he *would* not unless he should elect deliberately and purposely to turn backward from the pathway of Light and Life, and knowingly, intentionally and of his own free choice, enter voluntarily upon the opposite path which leads backward and

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downward into spiritual darkness and into spiritual death.

There have been instances of this kind, sufficient to demonstrate one of the grandest and most profound truths of all Nature, namely, that *man is absolutely the arbiter of his own destiny, both here and hereafter*, so far as The Great School of the Masters has been able to determine.

"Mastery" would not be Mastery if it deprived man of the power of Self-Control or of any other of the faculties, capacities and powers of the Soul by the exercise of which he is able to do, or not do, or undo whatsoever lies within the pathway of unfoldment over which he has once traveled.

An intoxicating liquor will make a moral man just as drunk as it will the veriest rascal on earth, if he will but drink enough of it. It would make a Master quite as drunk as either, *provided he should drink enough of it, and then deliberately submit himself to its ordinary physiological action.*

It would injure the moral man quite as much, and in some respects perhaps more, than it would the rogue. It would injure the

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Master as much as either, and possibly even more, *if he should submit himself to its ordinary and unhindered action.*

The moral man has the power to choose between drinking and not drinking, and if he elect to drink he has the power to drink as much liquor as he chooses. In other words, he has the power to make himself as drunk as liquor can make anyone. And he has the power to repeat the process just as often as the rogue. The Master has as much power as either; otherwise he is not a Master. He therefore has the power to drink, to become as drunk, and to repeat the process as often as either.

Whether he does or does not is a question which none but he can answer. Suppose he should elect voluntarily to follow that course, what then? It has now become a Moral Problem. Once knowing the destructive nature of the process involved, if he thereafter elects to submit himself to it he thereby violates the Moral Law, which is an essential element at the foundation of his Mastership. When he does this he has destroyed the foundation upon which his Mastership rests.

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Mastership without a foundation is not Mastership.

All that has been said of hypnotism and of the hypnotic process is equally true and might justly be said of mediumship and the mediumistic process.

One of the most incongruous and at the same time pathetic and depressing spectacles with which the student of phenomenal Spiritualism is familiar, is that of a medium in a state and condition of absolute trance subjection and "control," delivering a public lecture or address on the inspiring theme of "Mastership," to a large audience of mature men and women who believe themselves to be not only sane but intelligent, and who are commonly so reputed to be.

Some years ago the writer was privileged to witness just such a spectacle. The lecture itself was indeed beautiful and contained many wise sayings and suggestions. It dwelt especially on the vital necessity for the cultivation and establishment of "Self-Control," and the Practice of Moral Principles as the basis of true "Mastership."

The medium was a frail, delicate, negative

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and effeminate little man, as far from the representation or exemplification of Mastership as might readily be imagined. In consonance with his general expression was the fact that instead of being "Self-Controlled," he was, throughout the entire lecture, in a state of complete "trance control." He was entirely unconscious of every word his lips uttered, and wholly oblivious to the thoughts and sentiments to which his vocal organs had given expression. His listeners knew all this, or had evidence sufficient to justify their acceptance of it; and yet not two dozen out of his entire audience of over four hundred intelligent people seemed to notice the utter absurdity of the performance. On the contrary, they listened with rapt attention, drank in every word the speaker uttered, seemingly approved every sentiment expressed in advocacy of "Mastership," and went away profoundly impressed with the marvelous fact (for such exhibitions are marvelous) that such sentiments of wisdom should have come from the lips of one in a state of utter helplessness and complete unconsciousness.

Had the speaker been in a state of maudlin

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drunkenness and the theme of his lecture had been that of "Temperance" not one of his listeners could have failed to note and appreciate the utter absurdity of it all. Under such conditions it is doubtful if two dozen would have remained to hear him through. The incongruity of such a spectacle would have moved his audience to all kinds of emotions, ranging all the way from amusement, through pity and sorrow, to profound disgust.

Such a spectacle as this is far less incongruous and almost immeasurably less pathetic and distressing than that of a medium in a state of "trance control" delivering to an audience of intelligent men and women an address on the sublime importance of "Mastership," or "The Value of Self-Control."

CHAPTER XXXV

NATURE'S PROTECTION

From the lowest round of physical Nature to the highest plane of spiritual life we have been able to note the steady, unfaltering, upward march of Nature toward the consummation of what appears to be a fixed and definite purpose.

Out of the seeming chaos of inorganic conditions we have noted the slow but inevitable rise of individual life. We have observed that from the time of its first appearance upon the plane of physical life each evolutionary round has invested the individual entity with higher, stronger and more enduring individual characteristics.

We have seen this individual entity at each higher round in the ascent of life develop new capacities and added powers, and each step has been in the direction of individual independence, emancipation and supremacy.

From the individual crystal to the individ-

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ual man there has been and is a steady and seemingly intelligent and purposeful graduation from lower to higher rounds of individualized existence.

And what, in all this, is the one most conspicuous, significant and salient fact which impresses the mind as of paramount value and importance?

It is this: That out of all the struggles of Nature, out of all the seemingly uncertain conditions of individual existence, out of all the play of Nature's laws, principles, forces, activities and processes, out of all the mystery which surrounds the ultimate destiny of individual life, there has at last emerged an Individualized, Intelligent Entity which possesses the inherent power of indefinite persistence, as an individualized intelligence upon the spiritual planes of existence, by and through co-operation with Nature's Constructive Principle.

Out of all the complex operations of the seemingly automatic and mechanical processes of lower Nature, has at last been evolved an individualized, intelligent entity, possess-

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ing the one transcendent power of *Individual Immortality*.

Man is that individualized, intelligent entity. He stands solitary and alone upon the summit of that splendid ascent of individual life, a fitting expression of the consummation of Nature's stupendous scheme of evolution.

As he stands thus majestically upon the pinnacle of the ascent of individualized life and intelligence, he presents to the mind a splendid picture in evidence of Nature's evolutionary triumph.

It has been demonstrated that death, both physical and spiritual, is the inevitable heritage of all forms of individual life below the level of man.

It is found that man possesses the power, if he will but use it, to rise superior to the operation of Nature's Destructive Principle. By the exercise of this power he may perpetuate his individual life upon the spiritual planes indefinitely. He may advance from lower to higher planes of spiritual life by an ever increasing acquisition of individual power, until he passes to realms above and

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beyond the range of all our present knowledge.

He possesses that wonderful and mysterious acquisition which we may designate as the power of individual persistence upon the spiritual planes of life. He is likewise the only individualized, intelligent entity of which we have personal and definite knowledge, who is capable of rising to this transcendent state of Individual Immortality.

It is found that man possesses certain well defined capacities, faculties and powers not found to exist in any of the rounds of individual life which lie below him in the scale of evolution.

He possesses all that is found in the world of individual life below him, with something added. He therefore possesses something which is distinctively and exclusively *his own*, something not possessed by animal Nature. And *it is this distinctive and exclusive possession which makes him Man.*

SELF-CONSCIOUSNESS, as distinguished from mere Consciousness.

REASON, as distinguished from mere Intelligence.

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INDEPENDENT CHOICE, as distinguished from automatic or involuntary Selection.

INDEPENDENT, SELF-CONSCIOUS and RATIONAL WILL, or VOLITION.

These are the inherent, essential and distinctive elements which are exclusively related to and constitute the background of human character. *To these, and to these alone,* must of necessity be related whatever distinctive and exclusive powers man may possess over and above the animal.

But the one exclusive power of this character man possesses which transcends all others in value and importance to himself is *that which enables him to intelligently co-operate with Nature's Constructive Principle, rise above the operation of Nature's Destructive Principle, persist indefinitely upon the spiritual planes of life, and thereby achieve Individual Immortality.*

As we study the picture in all its outlines, the mind turns with an irresistible impulse to a search for the hidden springs of that subtle, sustaining power by and through which man is able to rise superior to the operation of Nature's Destructive Principle and achieve

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that final triumph which Nature has placed within his possibilities, the triumph of Individual Immortality.

Every living, human organism is a natural generator of physical magnetism.

The magnetic energy generated by it is under the domination and control of the Will of the owner and inhabitant of that organism.

Just why this is so may, perhaps, never be fully understood until man has fathomed the action and the purposes of Creative Intelligence. All that is known concerning it at the present time is that it is simply a fact which has been often demonstrated with scientific certainty.

This magnetic energy is an important factor in the process by and through which the Will of every intelligent, living, human being maintains and exercises control over the voluntary, nervous and muscular organisms.

He is able to move his own hand solely because of his ability to control the magnetic forces which play through and upon it.

His hand moves in response to his Will only because through the control of his own

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magnetic energy he is able to register the impulses of his Will upon the nervous organism which operates the muscles of the hand.

He is unable to control the action of the muscular organism of another individual's hand (by purely mental processes) only because he cannot control the magnetic forces which play through and upon it. He is unable to control these magnetic forces only because they are already, *by the immutable decree of Nature, under the control of another Will than his, namely, the Will of the owner of the organism which generates them.*

When spiritual intelligences undertake to control the hand of a human being they find that the only process by which this can be done is *by controlling the magnetic forces of that individual's physical organism.* Nature, without consulting mankind, has given to each and every intelligent individual, *dominion and power over the magnetic forces of his own physical body.* They must therefore divest him of that power before they can apply it to the control of his hand, or that of any other organ under his voluntary control. This can be accomplished *only by controlling*

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that in the individual which has dominion and power over his magnetic forces, namely, his Will.

It is through the agency of the Magnetic Field and the Magnetic Elements that the evil Intelligences are able to attach themselves to those yet in the physical body, and establish what we know as "Obsession." For this reason, if for no other, it will be observed how vitally important it is that each individual in the physical body should understand how to exercise voluntary control of the Magnetic Element of his own organism.

It is true that Nature has given him a certain amount of control over this Element of his being, even though he is not conscious of that fact, and even though he exercises that control automatically for the most part. It is this automatic control of the Magnetic Element of his being that constitutes one of the *strong natural barriers* which the Great Creative Intelligence has erected between every embodied human Soul and the "Enemies of Darkness." It is this automatic control which

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stands between him and the subjective process of mediumship and hypnotism.

For it is through the agency of the Magnetic Element that "control" is established, whether it be by a physically embodied hypnotist or a spiritually embodied hypnotist.

The process is precisely the same and the elements employed are the same in either case.

The "development" of a medium, or a subject of hypnotism, consists in finding and establishing means and methods of breaking down the barriers which Nature has erected about every human Soul. The negative diet, the negative darkness of the developing circle, the negative attitude of the mind "in the silence," the negative condition of the Soul in the attitude of self-surrender, the negative status of the entire being; all combine to establish as nearly absolute inertia as possible. When this is fully accomplished in accordance with the regulations and requirements of the average "developing circle," all the internal barriers are removed, and the Soul is exposed to the domination of whatsoever outside intelligence may be able to control

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and manipulate the Magnetic Element of the individual.

An important fact is admitted by scientists, professional hypnotists and acknowledged authorities of all the different schools, and is known by the hypnotic subject to be true beyond all possible question. It is this—that *Nature has erected barriers and safeguards around every individual intelligence which must be broken down or overcome before it is possible to successfully establish the hypnotic relation.*

The hypnotist finds himself unable to hypnotize any and every person he meets. *If there were no natural barriers between him and his victim he would be able to enter into the hypnotic relation with every person upon whom he desired to exercise his hypnotic powers.* This, however, is not the case. He finds that he is able to exercise his powers upon only such as prove to be susceptible.

Man possesses certain well defined attributes of individual nature which are distinctly and exclusively human.

These are the attributes of the Soul.

Upon his own free and independent con-

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trol and exercise of these individual attributes of the Soul man must depend for his ability to co-operate with Nature's Constructive principle, discharge his individual responsibility, achieve Individual Immortality and Self-Completion, and attain Happiness both here and hereafter.

Around every individualized intelligent Soul Nature, or the great God of the Universe, has erected barriers and safeguards to protect him from the unscrupulous encroachments of all those who would otherwise trespass upon his individual rights.

THE ONE ESSENTIAL ATTRIBUTE OF THE SOUL UPON WHICH ALONE MAN MUST DEPEND TO GUARD AND PROTECT HIMSELF AGAINST ALL THE DESTRUCTIVE FORCES OF NATURE IS THE FREE AND INDEPENDENT EXERCISE AND CONTROL OF HIS OWN POWER OF WILL.

Whatever deprives him of his own free, independent and voluntary control and exercise of the fundamental attributes of the Soul thereby robs him of his power to co-operate with Nature's Constructive Principle, discharge his individual responsibility or

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achieve Individual Immortality and Self-Completion, and destroys the possibility of his happiness both *here and hereafter*.

By failure or refusal to discharge his individual responsibility man thereby enters upon the pathway of Death. He must inevitably suffer Nature's *penalties* therefor.

The individual who makes this election and consistently adheres to it thereby places himself upon the broad highway to unhappiness here and hereafter, the ultimate destination of which, so far as science knows, is ultimate *dissolution, disintegration, total individual extinction and a resolution of the individual entity, physically, spiritually and psychically*, back into the *original elements* from which it came.

This is "The Second Death."

This is "Spiritual Death."

This is Psychological Death, "The Death of the Soul."

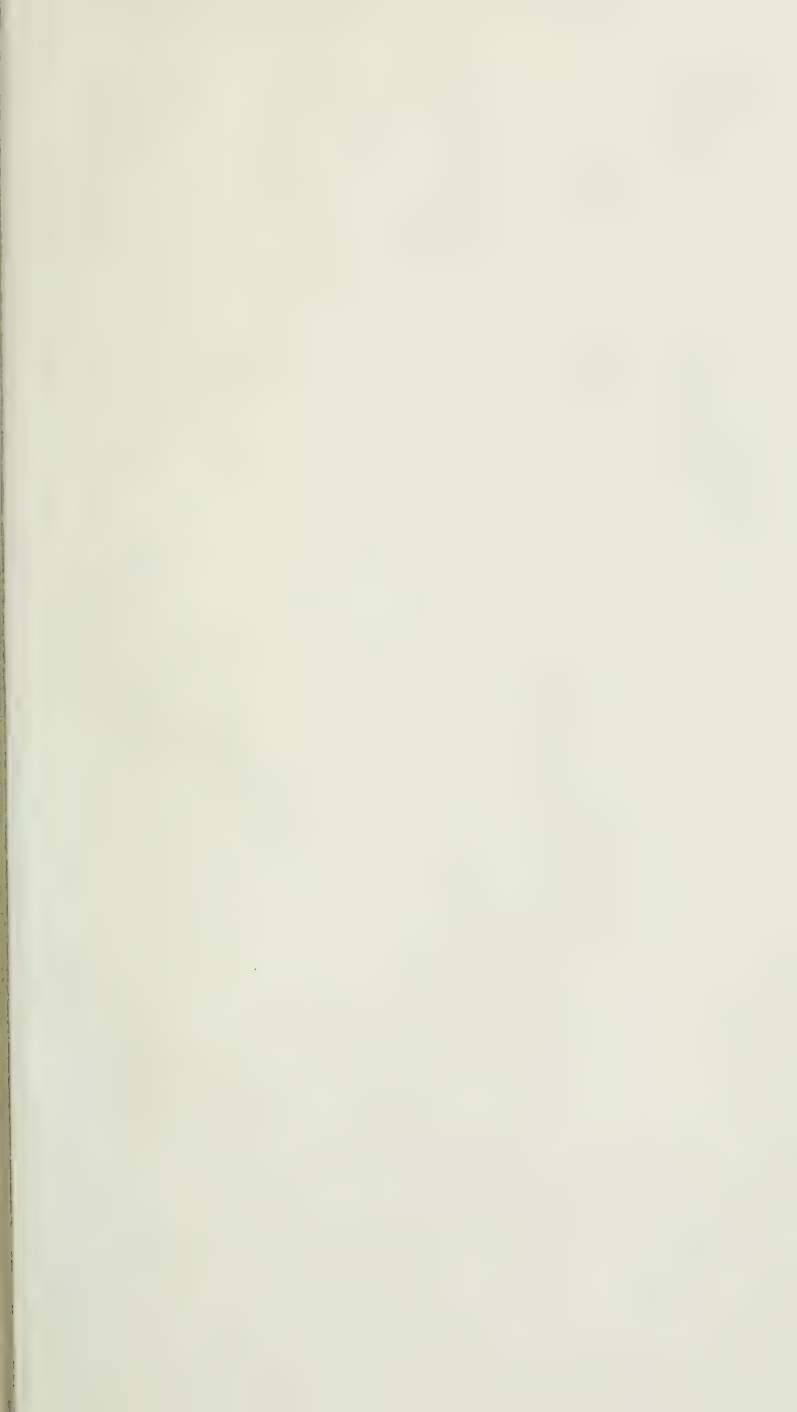
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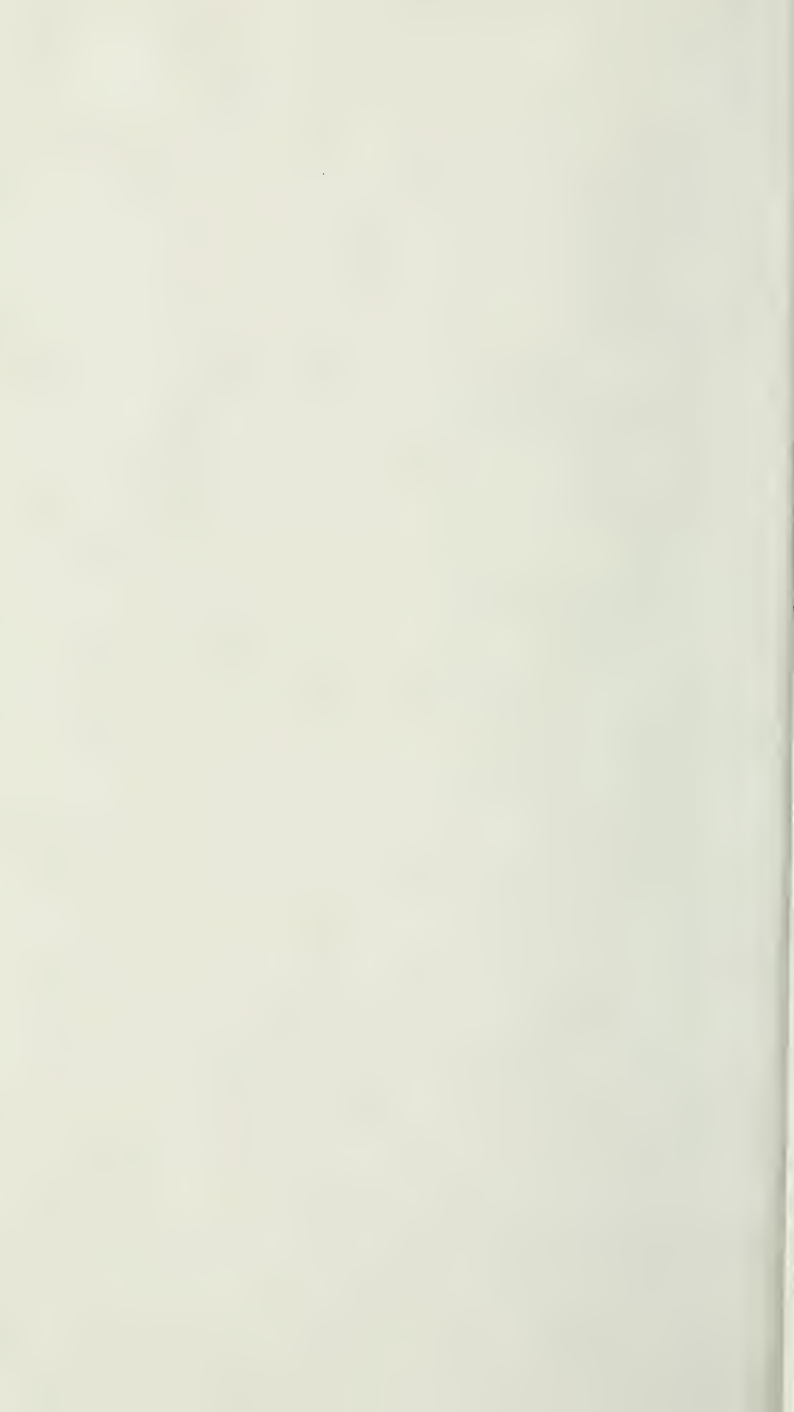
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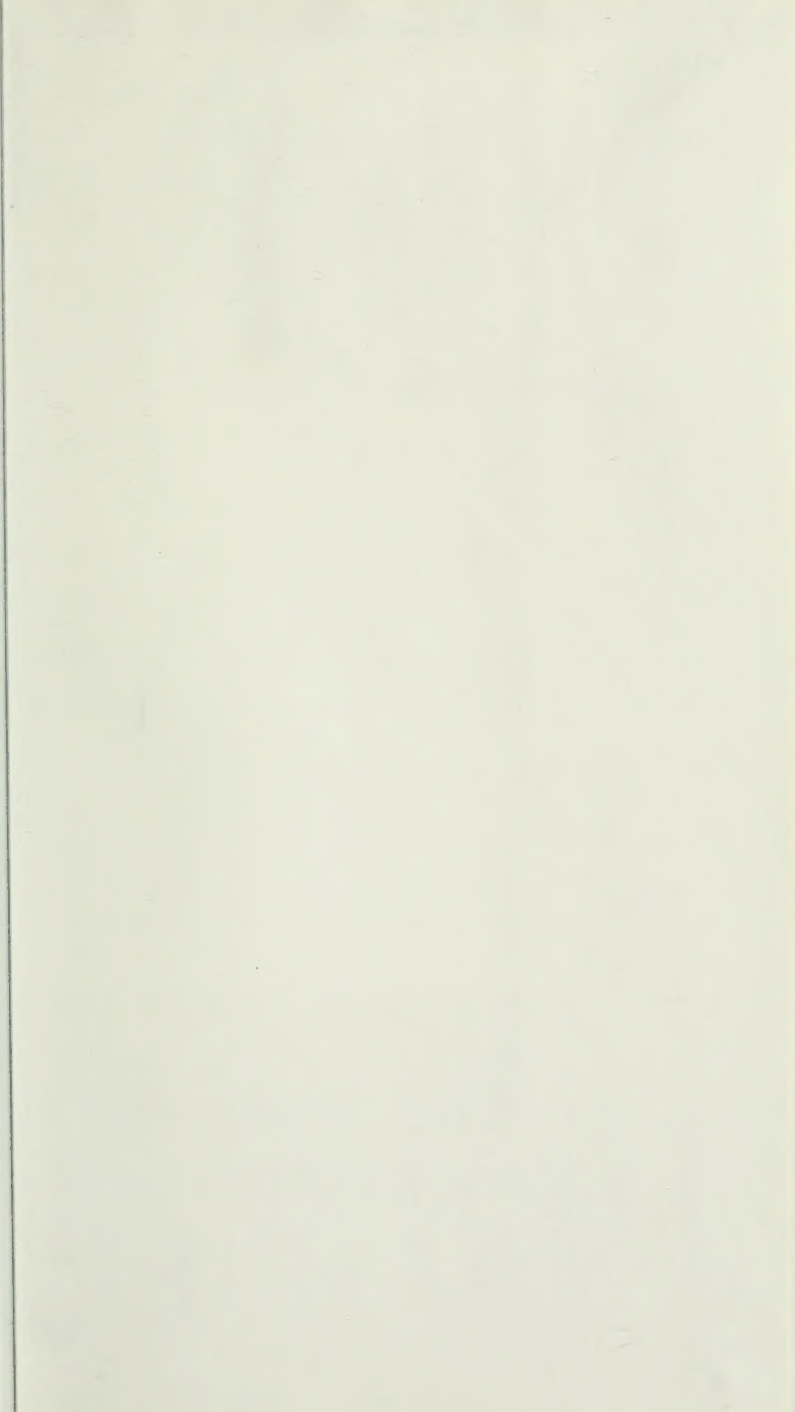
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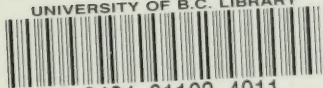
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